

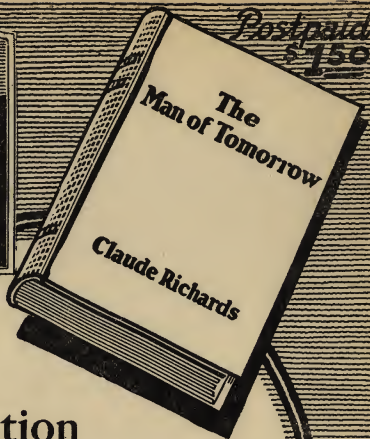
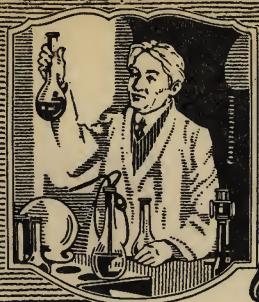
THE
Juvenile Instructor

VOL. 55

FEBRUARY, 1920

NO. 2





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What do You Want Your Boy to Be?

By Lula Greene Richards

Just where are you going, oh brother of mine!
As you walk in the form of your Maker divine?
Do you note how your boy watches all that you do—
That his aim is to follow and imitate you?

You want him to use and develop his gifts
In a manner that strengthens, advances, uplifts;
While you know that your Father of you wants the same—
Just where are you going and what is your aim?

If you run your boy runs, if you lag he will lag,
If you boast among men, among boys he will brag;
Look well where you step, let your course day by day
Lead upward, not downward, though steep be the way.

You may mark small advance in a day or a week,
But a year shows results if you earnestly seek;
Make this year the best that you ever have known,
At its close take reveiw and see how you have grown.

Think two or three times ere you utter the word,
So things which you say shall be worth being heard;
Yes, look well and think well, oh brother of mine,
Lead your boy in the way of the Master divine.



MORMON BATTALION MONUMENT—EAST SIDE VIEW



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No. 2

A Daughter of the Mormon Battalion

By Sarah L. Reynolds.

Father had gone; marched away with others in camp to fight for our Country's rights in the war with Mexico. Though camped on the fringe of civilization with the long journey into the unknown before them, there had been no word of opposition to his going. And Daughter felt rather lonely, for father, with his genial, happy disposition, unfailing kindness and helpfulness, had lightened the burdens of the journey from Nauvoo to "The Bluffs." However, mother was father's equal in wise counsel, and where father or mother led Daughter was most happy to follow. With brothers Newman and Robert to drive the teams, Daughter consoled herself they would still reach the goal of their desire.

She thought, perhaps regretfully, of the happy home on the farm twelve miles out from the city of New Albany on the Ohio river. She recalled the familiar scenes and events of her earliest remembrance; the expanse of field surrounded by forest trees whose spreading branches had formed the roof, their moss-covered trunks and

gnarled, protruding roots the walls, of her first childish "playhouse;" of the orchard where grew the fruit of which mother made such delicious peach and apple "butter," and father made cider, which with apples and nuts always stored for winter use, they regaled friends when they spent evenings round the huge fireplace, into whose depths the "backlog" was rolled with handspikes; of the infinite variety of mother's cookery on the broad hearth; of the springhouse—a house built over a clear, cold spring, its water flowing over the stone floor where father had chiseled cavities in which set the pans of milk; of how in summer the milking was done by father and brothers at the nearby pasture bars and she cared for little sister, Mary Ann, while mother cared for the milk of which the "J. B." butter was made which found such quick sale on the New Albany market; of the geese-pluckings, when brothers brought each one of the noisy flock for mother to take the breast feathers—those same downy feathers now a part of

their beds; of the never-to-be-forgotten visits of dear relatives; of the peaceful Sabbaths when under those big trees they rode to church, father and mother each on their favorite horse, Daughter sitting securely behind father and baby Mary Ann in mother's lap; and, in fancy, heard once more the whirr of the spinning wheel as in summer mother spun wool in winter, flax which she wove and made into clothing.

But the spirit of the West, the lure of distant scenes and pastures new had entered their lives, yielding to which they had left their beautiful Indiana home and established themselves at Nauvoo on the banks of the broad Mississippi. Their sojourn here was of short duration. During the winter of 1845-6 father and mother were making the necessary preparation for the long journey to the valleys of the Rockies. Father provided two good wagons the boxes having "projecting-boards" which added capacity. The wagons were laden with a generous supply of provisions, one important item of which was a barrel of hard-tack or sea biscuit; an abundance of bedding, one feather-bed being stowed in a barrel as packing for mother's Delft-blue dinner set (a specimen of which is still in existence). Mother had busily plied her needle, stitch by stitch, till her thrift had created the necessary clothing. Their exile from civilization prompted the buying of new material for future needs, which included white goods for a wedding. Daughter was only eleven years old but mother had visions of "some sweet day" when wedding finery would be as requisite as any other purchase. Little Daughter's school teacher, present when the buying was being done, selected the gloves for that event.

When all preparations were completed the family with their worldly possessions were ferried over the big

river and began the daily routine of camp life. At night the tent was set up in which the two brothers slept. The cows were milked, the milk made into a porridge for supper, thus using less of the precious flour, the "staff of life."

Each wagon had a double cover of heavy canvas and was drawn by two yoke of oxen. One wagon was called mother's, the other, Daughter's, and in the rear end with the frame resting on the projecting boards, each had her bed as comfortable as in a house. It was early spring and they sometimes remained in camp till a storm had passed, then toiled on through the mud. About eight weeks of laborious effort brought them to Council Bluffs. Here they were camped when father enlisted in the service of the Government.

However, Daughter was of a philosophic makeup and after this retrospection resolved to put regrets behind her. She was a dutiful, obedient child, cheerfully performing her daily tasks and imitating mother's careful, thrifty ways.

One day a letter came from father written at Ft. Leavenworth, where the Battalion was being organized for the march to the Pacific coast. Colonel Allen had asked why the men with families had not brought them with them; said they should be protected on the journey. Next morning after receiving this word, in company with a family by the name of Shelton, they rolled out of camp. Daughter driving the three cows behind the wagons. Before reaching Ft. Leavenworth one of the oxen became so lame it was necessary to obtain another which mother did by trading one of the feather-beds for one, and Daughter drove the lame one along with the cows.

It was a happy meeting when the family arrived at the Fort. Altogether twelve families came and soon the Battalion was on the march, father's wagon being the last in line, little Daugh-



MORMON BATTALION MONUMENT—WEST SIDE VIEW.

ter driving the cows behind all. They traveled and made camp under the direction of a guide who knew where the water was located. Some days they traveled far, others only a short distance that they might have water. At intervals they rested a day and everybody washed clothing and baked bread.

Brother Robert became ill, so ill that father had to drive a team instead of marching with the men. Father's rations were added to the family's store and made variety in their meals. These rations consisted of flour, pickled pork, coffee, sugar, rice, beans, and each man had a certain amount of soap and candles. The morning's milk was put into a churn with a tight-fitting lid, when opened at noon balls of butter were floating on top. How welcome was the noon-rest to the little plodder, her rosy cheeks begrimed, her lips parched with the dust of the wagon train! And how supremely happy she was with her dear ones round the evening camp-fire, though all were busy with various duties for they, too, obeyed military rules—lights out and to bed early!

One evening, just after camp was

made, a severe storm of wind and rain came on. The furious wind blew down every tent but one, having no respect for the one over which always floated the Stars and Stripes which designated the headquarters of the Battalion. The double cover was torn from mother's wagon in which lay sick Robert, who was lifted out and held by mother under the wagon but was later taken to the lone tent which was only kept standing by six men holding against the wind. Daughter and Brother Newman were in her wagon grasping the cover while the rain fell in torrents. When morning dawned Daughter found herself reclining on a sack of flour. She had held to the cover till exhausted nature yielded to sleep. The storm had passed but there was scarcely a dry thread in camp. Somebody's wagon was taken by the force of the wind down a hill but fortunately no damage was done. They moved a few miles to a more convenient stopping place and rested while drying bedding and clothing.

When a big day's drive was before them, the fife and drum roused the sleeping camp while the stars were still shining and the usual morning duties were hurriedly done.

Traveling with Captain Hunt's family were an aged man and his wife. One evening one of them died, the next morning the other passed away and they were buried in one grave on the banks of a beautiful stream. Only the tall trees festooned with the wild grapevines marked their last resting place.

In September, when the Battalion reached the Arkansas river, it was decided to send the families up the river to Ft. Pueblo for the winter. The men were under orders to provide shelter for their families then proceed with packhorses through the mountains to Sante Fe to join the Battalion. The little company moved slowly up the left bank of the river, the loneliness of the region seeming all the more impressive now that they no longer heard the sound of martial music, the many voices and tramp of feet.

One morning a cow was missing and father got permission from Captain Higgins to search for it. In the ravine where she was found there were also about a dozen horses and one mule. Upon investigation father discovered harness marks on the horses and drove all into camp reporting to Captain Higgins who distributed the horses where they were most needed and gave the mule to little Daughter. The mule proved to be very gentle and a good riding animal. She no longer trudged afoot after straying cows but thankfully rode "Longear."

Occasionally a herd of buffalo was seen which caused a ripple of excitement. There was deep concern, not excitement, one afternoon when an Indian village was seen in the distance. The Indians saw the wagon-train and came several miles to meet it; some on horses others afoot. The road was black with them. Naturally the travelers did not know how they were going to be treated by these Redskins. Captain Higgins rode from front to rear wagon encouraging the men. Daughter was seated by moth-

er's side in her wagon. As the train advanced and met the Indians there was no demonstration of hostility, the ranks opening for the teams to pass, Indians falling in behind. When they came to the village the chief received them kindly and made them understand he would show them a good camp ground. As he passed mother's wagon and saw the rosy-cheeked girl he invited her to ride behind him on his horse. Mother declined his sign-given invitation with a shake of her head. The chief politely accepted the declination and rode ahead of the train about four miles where there was a clearing in the grass which was as high as a man's head. Here the chief told them to make their camp for the night. At dusk he sent his people to their village the chief being the last to leave. Captain Higgins put out a guard and the morning's dawn was a most welcome sight, for few in camp had slept. But with the morning came the Indians again which was very annoying.

While at this camp a very distressing accident occurred. A man by the name of Sharp accidentally shot himself while moving his gun in his wagon. The chief insisted that Sharp be taken to his wick-i-up, assuring the travelers that he would cure the wounded man and he could soon rejoin his friends. Here was a dilemma! The whites believed Sharp had a better chance to recover if he remained with them, but they did not wish to displease the chief. A consultation was held and Sharp expressed a wish to be taken to the Indian camp. He feared the consequences if the chief were denied. His wife, her sister, Caroline Sargent, (who was Daughter's chum) and a man by the name of Woolsey, who went to drive Sharp's team, accompanied the wounded man. The train moved slowly on its way. Not many days elapsed till Woolsey drove into camp. They had been kindly treated. Sharp did not live long and one more

lonely grave was left behind the travelers.

When the company arrived at Pueblo they found there 25 families from the state of Mississippi having left their homes with the purpose of making new ones in the valley of the Great Salt Lake. They had built log houses for the winter; these stood the right distance apart for the Battalion men to convert the space into a room by building two walls and roof. In one wall was the door, in the other a small window. Each room had its fireplace. This task completed the men pushed on to Sante Fe. The main body of the Battalion had passed on leaving the sick and orders for the men to return to their families. After their return to Pueblo a house was erected in which Sunday worship was conducted.

During this winter Daughter performed many of the household tasks while mother kept her needle busy, stitching, stitching, on some garment, or sat by the fireplace with knitting needles flying in and out while instructing Daughter how to bake bread in a Dutch oven or conduct some other process of fireside cooking. Father traded Daughter's faithful "Longear" for a pony and a hundred pounds of flour. It was most gratifying to get that amount of flour under the uncertainty of obtaining more.

They were all happy when Spring came and they were once more on the move for the valley. They traveled northward in the direction of Ft. Laramie. Daughter often rode her pony but not always to drive the cows, for one of the brothers took that responsibility. One day the train did not move. Something had happened—a very happy event had transpired. In mother's arms lay a new baby brother and his coming brought joy to their hearts. How Daughter enjoyed the rendering of the service necessary for mother's comfort! And how carefully she prepared the food, how happy she was when mother insisted that she

bring her own meal into the wagon that they might enjoy each other's company while they ate! This pleasure was a daily anticipation till mother joined them round the camp-fire.

At Ft. Laramie the trail of the Pioneers was struck which they followed, without mishap, till they too beheld the sage-green expanse of the valley enclosing the shimmering waters of the inland sea. What an eventful day was that 29th of July, 1847, when they joined the camp of Brigham Young's company which had preceded them only five days. They had passed through their "desert of waiting" and reached their "City of Desire" and gratitude filled their hearts that the long journey was happily ended.

Shelter was now the most urgent need. Newman and Robert went to the canyon for timber and father set to work to build a house. Daughter helped as much as her strength would permit by carrying adobes, mixing the mud-mortar, often tramping it with bare feet because it was such back-breaking work to mix it with shovel or hoe. Before snow flew they occupied a large, comfortable room.

In '48 when the crickets were threatening destruction of all crops, baffling every effort to stay their progress, mother and Daughter were waging a battle with the black host when suddenly the light of the sun was dimmed and the sound as of a rushing wind filled their ears. They looked up and saw the myriads of gulls and mother clasped her hands exclaiming, "The Lord has sent these birds to eat the crickets!"

Two years they lived in the Salt Lake valley then were called to go farther south to help establish a new frontier. This place was called Manti where Daughter lived 56 years.

Would you know her name? Sarah Jane, daughter of James P. and Eunice Reesor Brown. She married John Lowry, became the mother of nine children and is still living in her 85th year, though very feeble.



The Boy

Miriam Wells.

Deb was a day laborer, poor, honest and unambitious, satisfied with his leased cottage and knitting housewife. Small towns offer correspondingly small jobs for such as he, and his life's calling had been a variety of temporary occupations from beating rugs in the spring to the digging of pipe trenches for the town sewer. But with the building of the Temple at Kirtland, things were different, and fortune seemed to smile on him, and gave him steady work for a year or two. Small additions had he made to his cottage, coated it with paint of a deep green hue, and afforded coarse lace curtains for the front window, to please the tasty eye of his small round housewife.

Now, four weeks had been the length of Deb's endurance with any job up to this time, and so the fact, after two years had seen him daily trudging to the same mortar and building material, that Deb grew to love the large gray stones and the windy breezes that were ever present on the hill was not so strange. Love, it is said, comes through association, and Deb never did prove an exception to any rule of generality. And so he worked day after day, contented with his small possessions and asking for none of the ambitious luxuries.

Just one thing was lacking in Deb's composing satisfaction. He had never had any children. "Not one child have we had," he often repeated to

Joe, one of his fellow masons, "Even though twenty long years have seen us knotted." That Deb grieved over his marital loss was never known to the housewife. Needle work, she figured, was as pleasant an occupation as caring for children, and then, too, Deb's scanty income seemed none to ample for the daily wants of two. So she gloried in her new lace curtains, crocheted another doily for the back of their favorite rocker, and nursed her contentment to a sleepy state of accomplishment.

But with Deb it was different. Lace curtains and doilies failed to satisfy his longing, and his one regret lay in the words "no children." The first reparation for his loss he had found in his steady work as a laborer in building the Temple, and it was just after the laying of the foundation that he had christened it his "Boy." "When the roof's on," he said to himself, "It'll be just like he was a full grown man, ready for the work it was made for."

One evening, just before the end of the day's work, Deb happened to notice Joe, who had lifted one of the large stones into its place and mortar, and then stood back a few steps, as if puzzled. "What's wrong?" Deb asked, stepping close to his side.

"Golly, Deb," Joe answered, squinting his narrow eyes, "That there stone sure seems cracked a little. Taint perfect, at any rate."

"Take it out," Deb answered quickly, "Certainly won't hurt arms like yours to move a little stone."

"We ain't going to be wasteful with these here stones, Deb, and, be-

sides, it'll never show," and he started to gather up his tools, as he added, "'Tis quitting time, anyhow."

Deb said not a word as he picked up his trowel and plumb rule, and in response to Joe's "Come on, Deb, and walk as far as the pike with me," he joined his fellow mason and left the Temple grounds.

But once beyond the pike and out of the sight of Joe's brown eyes, he retraced his steps back up the hill to where the imperfect stone lay sitting in its mortar. Silently and quick-

ly he cut and worked with his cold chisel until he loosened it from its recent resting space, and as he replaced it with another stone, using the still moist mortar from his trowel, a quiet determined smile played around his lips.

A little later as he made his way home in the dusk of the evening, one could have heard him say: "There ain't going to be no weak points in my boy's character, not as long as I'm there to watch him."

A New Birth

By Minnie Iverson Hodapp

Birth into the kingdom of God is a glorious joy. Newness of hope and light thrill the soul. This birth or baptism, as it is commonly called, is a divinely ordained step toward soul-salvation.

When our Savior dwelt upon the earth, He came to John the Baptist, and asked to be baptized in the River Jordan. John hesitated a moment knowing Jesus to be the Holy Son of God. But Christ said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

John baptized Him. The sign of the Holy Ghost rested upon Him and a voice from heaven was heard saying, "This is my Beloved Son in whom I am well pleased."

Our Heavenly Father is well pleased with all who are worthily baptized according to the example of Jesus. The person baptized is led into the water, laid under the water, then brought forth out of it. This is the first baptism called water baptism. The second follows, which is the laying on of hands for the gift of the Holy Ghost.

Baptism must be performed by the authority of the Holy Priesthood, or God's delegated authority on earth.

Otherwise it is of no avail. When rightly performed, baptism is sanctioned of heaven. The person baptized receives remission of sins and membership in the Church. In the words of our Savior to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The proper age for baptism is eight years. It is not required of children under eight years to be baptized. All of this young age are safe in the redeeming power of Christ. They have not reached the age of accountability for all their actions. The responsibility of baptism is therefore not placed upon them. Our Book of Mormon teaches that it is a grievous wrong to baptize infants.

Every soul who is to be saved in the celestial kingdom must be baptized. Yet there are multitudes of persons who pass beyond this life without having heard of this ordinance or its necessity. For these, ample provision is made in our holy temples. Here faithful saints come and are baptized for and in behalf of their dead relatives and friends. The blessing of baptism is thus given to each worthy soul through the kindness of friends still on earth.

A Better Way

By Owen McGary

As Leon Jaques wended his way home from the afternoon meeting, he pondered deeply over the words of the "home missionary" who had spoken that afternoon.

The subject of the speaker had been, "The beauty of the Latter-day gospel and the glorious privileges enjoyed by the Saints as members of God's true Church in which were the necessary apostles, prophets and teachers; a theology which taught them that they were really the Lord's children with the possibilities of becoming like Him!"

"It's all true," reflected Leon; "but how many of us fully sense our blessings; how many of us are 'about our Father's business,' that of doing our duty, storing our minds with truth and knowledge and then showing unto the wayward 'the better way?' What can I do to bespeak my heart's gratitude and 'serve my Maker best?'"

He left the main road and, in taking a short cut, passed by the big grain elevator situated near the car tracks. Between the elevator and a waiting box-car he saw a quintette of boys slily smoking and at the same time 'keeping an eye peeled' for passersby.

"The little rogues," he thought, "someone ought to tell their parents; they ought to have a lesson that would teach them the danger of tampering with tobacco." And then it flashed on him that boys do not learn by force and that the active boy, if he is to be reformed, must be shown a better way; must have evil supplanted by good.

Suiting the current of thought that came to him he turned and walked back to the car track.

As he drew near the box-car a couple of the boys adroitly dropped their cigarettes behind them but the

other three assumed a non-chalant air and continued smoking.

"Say, the folks are not at home today, how'd you like to come up and hear our victrola?" greeted Leon.

"All right, I guess," said one.

"Suits me," added another.

"I'll assure you something more interesting than 'blowing rings,'" promised Leon.

Young Jaques led the boys into the neat parlor of his father's comfortable home.

When they were all comfortably seated he took a chair by the handsome machine and facing the lively bunch of youngsters said, "Before we start the pronograph, I want to tell you a short story."

"A little over two years ago, I went to Wyoming to work for my uncle, who owns a large cattle ranch out there. He hires a great number of cow-boys and they make things lively when not on the range. I was about eighteen and full of red blood so the prospect of associating with them appealed to me strongly. My work was to keep the ranch books but all of my spare time was spent with the men. They were the usual kind, a mixture of good, indifferent, pleasure-loving fellows. I had been taught, at home, to avoid bad company and keep my habits clean; but I thought that it wouldn't hurt to have a sociable smoke with the boys, and the stories didn't seem so bad as they had been pictured to me; in fact, it all appealed to the adventurous mind. I didn't intend to contract the smoking habit, none of us do, but just to show the boys that I was sociable and had a man's nature. Of course none of the men cared whether I was in a bad frame of mind or not.

"After a short time I got into the habit of carrying my own cigarettes

and could soon talk intelligently of the best brands.

"I was kept informed of things at home, through the letters from my parents and those of a very close girl friend. Mother always told me to be careful and not mix with the ranchmen in their stories and habits, but I hushed my erstwhile strong conscience with the argument that mother could not understand the real pleasures of boys and that anyway I did not intend to always smoke and have loose habits.

"When a year had passed my uncle sent me to Salt Lake to select some necessities for the ranch and I was permitted to spend a couple of days at home on the way down. The tobacco habit had strengthened its hold on me but I thought that I could keep it hidden from the home people for two days and easily quit entirely before I should come home permanently.

"Surely it was pleasant to be home again and meet so many friends and see 'the lady' again. I spent Sunday morning and part of the afternoon with my parents and then a short time before 'Mutual' went up to Lettie's house. Her folks are fine people and she is my ideal of true womanhood. We went to meeting together and while she sat on the 'stand' I stayed among the audience and pondered. All during the session I had a growing desire to smoke, having been without tobacco for over twenty-four hours, but I wondered how Lettie would take it if she knew of the habit; would she think me weak, foolish, lecture me on immediate reform or would she allow it for my sake? Her previous letters and that afternoon's treatment told me that she cared for me not a little.

"By the time meeting was out I had resolved to satisfy my craving for a smoke and also definitely ascertain Lettie's views on the subject, so, after we had started fairly well along the homeward road, I took out a package

of cigarettes and asked, 'Do you care if I smoke, Lettie?'

"She stopped short in the street, faced me squarely and exclaimed, 'Do you smoke?' and then realizing that my present attitude, the box of cigarettes and my past associations all indicated that I did, she continued in a hurt voice, 'Yes, I do care and in more ways than one; it makes you less a man in my sight, it destroys my faith in you, it shows that you do not honor the precepts of our Church and furthermore, a man who smokes thinks only of his own degrading desires and forgets the rights and privileges of others. A man has no more right to smoke than a woman and she hasn't any.'

"She left me in a daze and hurried in the direction of her home with a hurt but determined look on her face. The womanhood that I had so admired had asserted itself and given me the severe jolting that I needed. But it seemed that judgment was not through with me yet for when I reached home, in a deeply reflective state of mind, I found my mother waiting for me with a white face and a pained look in her dear eyes.

Holding up a package of cigarettes she said, in a strangely broken voice, 'I found this while putting some clean laundry into your suit-case, oh, Leon do you smoke?'

"Boys, I forgot all about the boasted pleasures of men and thought only of how I had wounded two of the dearest people in the world and how my own guilty conscience seemed to be crushing my breast.

"I begged forgiveness and made a vow which I have kept to this day.

"I wanted to know more about this tobacco monster and so hunted for some books. I found much evidence against, and none in favor of, tobacco. Among the literature was, "The Little White Slaver," by Henry Ford; "Tobacco and Human Efficiency," by Frederick J. Pack, published by the

Church, and verse eight of the eighty-ninth section of our Doctrine and Covenants. You can take these books, anytime. I did my business in Salt Lake and then returned to finish my two years engagement with my uncle.

"I didn't see Lettie again, but I have had her forgiveness in a subsequent letter and I also have some fond hopes for the time when she returns from school."

Leon turned, opened the beautiful victrola and soon the wondrous voice of Caruso roused the boys from their guilty thoughts.

The selection from the world's greatest singer was followed by the

awe inspiring strains of Heifetz's violin, selections of chamber music by world famous trios, Sousa's band and others that filled the boys with a sense of the sublime in music.

"Say boys," said Mr. Jaques at last, "why can't we start a Glee Club or better still an orchestra? I'll be your leader and the cigarette money will more than buy the music and I am sure that your parents will gladly supply any other necessity if you just talk it over with them."

"It's a go," they all agreed and their eager faces showed how the thought appealed to them.

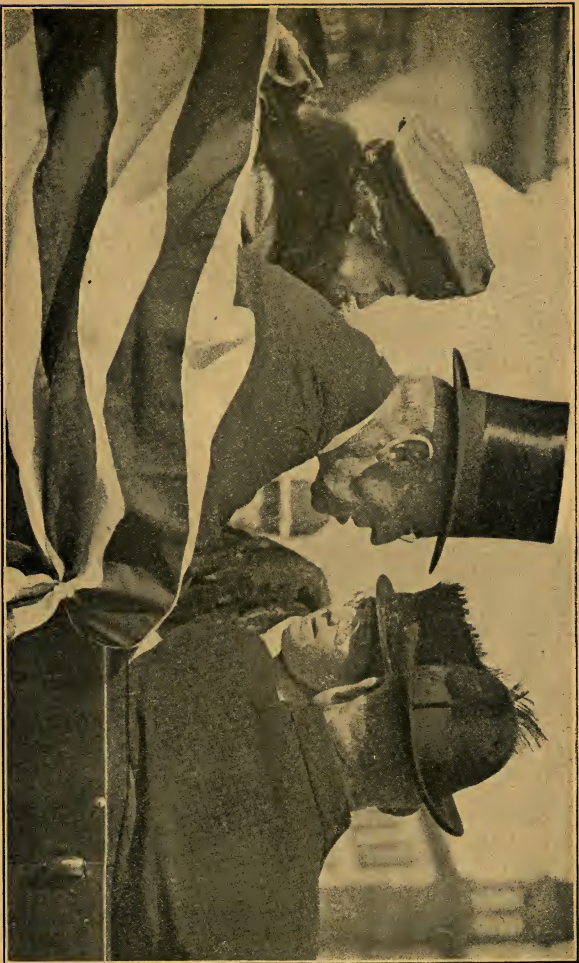
A Fool's Advice

My old Ford car refused to go;
Had scarce the power to go on "low."
A garage man said: "Lad you know,
It's carbonized inside.
Now if you're goin' to run a car,
You must observe a natural law;
Have all lines right, without a flaw,
And keep it clean besides."

"Like this old car, man oft is seen
To plug through life. His old machine,
With caffeine and nicotine,
Is carbonized inside.
Would you possess life's greatest wealth?
Then, boy, observe the laws of health.
Learn your machine, aye, know yourself,
And then be clean besides.

Feel this heart beat. You ne'er have met
A greater wreck. Now don't forget
The cause—the cursed cigarette,
My motor, boy, is gone.
The chains of habit we don't know,
Until too strong to break they grow.
Take this advice and do not sow,
To harvest a cyclone."

O. F. Ursenbach.



WHEN PRESIDENT WILSON WAS IN SALT LAKE CITY.

Photo by A. P. Monson.

Left to Right: Mrs. Wilson, President Wilson, Mrs. Banninger, Governor Banninger.



JUVENILE INSTRUCTOR

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SALT LAKE CITY, - FEBRUARY, 1920

Shall We Slow Down?

Not very long ago a London newspaper published the fact that every evening in that great metropolis there were fully two hundred fifty thousand people revelling in the dance. Re-

cently the figures, startling as they may seem, have been increased one hundred thousand, making the total of nightly dancers three hundred fifty thousand. In Paris conditions are said to be even worse. Amusement is one of the chief assets of Parisian life, and the authorities there would hesitate, even in the presence of great extremes, to curtail the amusements of the populace. Conditions were, however, so alarming that the populace was appealed to in the interest of light, which was insufficient to supply all the dance halls, restaurants, theaters, and other resorts. "Turn down the lights and let the dance go on," was the magic reply. In staid old Oxford, and other cities in different parts of Great Britain the same story about the orgies of the dance are published. Berlin is said to have gone wild over night pastimes, and the populace is given to excessive and even demoralizing mirth.

It looks now as if the war had little or no sobering effect upon the excessive practice of the past that has been so detrimental to the welfare of society. Are the Latter-day Saints indulging excessively in the dance? If so they should take steps to curtail a pastime that may be as dangerous as it is pleasing. Such curtailment may be gradual, and the ball-room should invite the presence of those whose sobriety and whose exemplary deportment will do much to thwart the evils that excessive dancing may be threatening to our community.

Some time ago, the Social Advisory Committee of the Church, recognizing the dangers to which our young

people were exposed, began a vigorous campaign looking toward the establishment of higher standards in social dancing in our communities. After holding a most interesting representative convention, the committee issued "Pamphlet No. 4" which contains the substance of the recommendations adopted by the convention of social workers for the supervision of this form of recreation. The first section of this article reads as follows:

1. The conventional type of modern social dancing (i. e., couple dancing) makes a complex appeal to the aesthetic and the emotional natures of those participating. The aesthetic element is obviously wholesome, but when the emotional appeal becomes so intense as to stimulate those emotions which are fundamentally related to the sex-instinct, social dancing is no longer wholesome. It is therefore recommended that all those factors in dancing which in any way over-stimulate the emotions be eliminated, as far as possible.

2. While dancing offers great possibilities for the cultivation of grace, refinement, and many other aesthetic qualities, it is nevertheless the most dangerous and most easily perverted social pastime unless adequately supervised. It is therefore recommended that the Church provide such adequate supervision, on all occasions when dances are given under its auspices or in any of its buildings.

3. Since upon survey the interest of girls in dancing reaches its highest point around 17 years of age, it is recommended that this form of recreation receive special supervision at this period.

4. A wider range of recreation should

be provided for girls of all ages, and especially during early adolescence.

5. Since upon a statistical survey it was found that association and the meeting of new people are the two principal attractions in dancing, according to the composite opinions of adolescent girls and adolescent boys alike, it is recommended—(a) That we make provision for, and emphasize those dances which will cultivate sociability and larger acquaintanceship; and (b) That other forms of recreation be introduced which will develop these desirable social qualities.

This excellent pamphlet covers the subjects of music (instrumentation and selections), atmosphere, gallantry, chaperonage, legislation, posture and the duties of the Director. If the wise suggestions of the Committee are followed there should be a great reform in social dancing and the impending evil may be lessened. Nevertheless, at the rate this practice is going there is danger that our recreations will soon all run to dance. This form has already taken on very much the nature of an epidemic. It is spreading rapidly over the world at the present time, and we may come within the sweep of its malady. Let us take stock of our amusements and govern them rather than let them rule us, and let our Social Committees be alert in introducing other forms of recreation to develop the social qualities of our boys and girls.

Let us slow down.

Limitations

"Barriers and limitations are spurs to the man with a purpose. The poet will work for hours or days to find the word that exactly fits his thought and his metrical scheme. When he finds that word it is because he has been driven to think of a horde of others by the verse limitations that seemed only to stand in his way. The public speaker who keeps within the time limit for his address may find it hard to do so when he thinks of all he would like to say. But the time limit compels him to search his thought for its finest product much to his own and his hearers' advantage. So in any work at any time. Limitations make a man think harder, and more to the point. What seem like hindrances are spurs to a kind of endeavor that few of us would ever know if we had no iron limitations set about us."

Topics of the Times

Sir Oliver Lodge and Spiritism

The arrival of Sir Oliver Lodge is likely to create a new interest in spiritism throughout the United States. Upon his arrival in New York this learned English scientist and spiritist was careful to make it known that the new cult was in no way antagonistic to religion; that as a matter of fact it supports the teachings of the immortality of the soul.

It will be remembered by the older members of this Church that years ago there was a wave of spiritualism that carried with it a considerable number of the Latter-day Saints. That wave, however, subsided, and its devotees throughout Utah diminished in number until they became relatively extinct. Now, however, the wave of spiritualism, or spiritism as some prefer to call it, is rising throughout the world, and has a number of very eminent people advocating its teachings—such men as Sir Oliver Lodge and Conan Doyle. There has recently appeared in the *Ladies' Home Journal* an article by some author entitled "Thy Son Liveth."

The new cult, or spiritism, is not given to spirit rappings and seances as were common in the earlier days. To the Latter-day Saints there is nothing new or startling in the life after death, or immortality. We believe that we have a pre-existence, and a present existence, and will have a future existence. These are called the three estates of man. Spiritism does not take into consideration, except in a remote way, our pre-existence. It deals almost entirely with our future estate, which is called immortality.

There is no doubt that the presence of Sir Oliver Lodge, and the addition of so many more to a belief in the new cult, will give to it a flavor that will create a host of followers. Indeed, the world is looking about for something new, if not sensational, in religious beliefs, and we shall be met with the new religious cult of spiritism in the near future. To the Latter-day Saints it affords nothing new, as we already believe in our future existence. It is, however, noticeable that much of the mystery that veiled the former day spiritualism is wanting. In its present teachings the idea is that we pass from one estate to the other in similar conditions to those of our earthly existence.

Another peculiarity of the new cult is that it is in no sense sectarian; that it is without organization and does not require any candidacy for admission. It is an individual belief and is an individual practice without any organization. Later on, however, its adherents may adopt some form of organization to insure its continuance and to make of it propaganda.

There are signs indicating that spiritism will become popular with a considerable number of people from the fact that it has behind it men and women of great eminence, and from the tendency of people, in the break-up of present beliefs, to seek something new that will serve as a substitute. In proportion as it becomes fashionable it will receive many adherents who have no other aim than to keep pace with social advances.

Sir Oliver lectured before a large audience at Carnegie hall, January 22. His subject was "The Reality of the Unseen."

In the course of his remarks he said:

"We are separated from those who have gone before only by a veil of the senses. There is no gulf between us. If there is a gulf, it is between heaven and hell; if there is a chasm—love bridges the chasm.

"The soul constructed the body, dominates it, and will survive it. All things persist. Life incarnates itself in one form and then in another. We develop our own personality. If we have no individuality, we may simply go on a general body and live, like vegetable matter.

"God communicates with us. The highest lets us hear from Him. The saints and the prophets were not fooled. Here in our present state we have material bodies. Later we will have an ethereal body. Hereafter we will be able only to associate with our friends. Those who have led selfish lives, who have lived for themselves alone and have made no associates or friends will be lonely indeed.

"Memory and character are not limited to the body. They are not a part of the body. The body is only their instrument.

"I believe that we had a preexistence in some other form of life. I do not think we jumped into life afresh some fifty or sixty years ago. There was some germ of us before, but it was not this individual that we are today. Our present individuality began with our birth. We have acquired possession of our own soul, personality and individuality.

"The communion of saints has been taught us. We are finding that it is a reality. That which has been called telepathy also has been called inspiration and prayer. Like real love they are not parts of the body, parts of reality.

"If we could only perceive the happiness beyond the veil we would be overwhelmed. There may be persons who are so low they can only associate with devils, but I have never seen such persons. There are others who may be saints and be fitted at death for the glories of heaven. Far be it from me to deny it.

"The spiritual universe is the foundation of all religion. The communion of saints, the communion of the spirits with the people on this earth is a reality. They and we are agents of the Almighty.

"We are all in eternity now. We will not enter eternity at some future time, for we are in eternity. Now is the time

for doing things and the present is the time for action.

"We speak of the world to come. I don't know if there is a next world. I believe that it is all in one world.

"The kingdom of Heaven is all about us. The earth is one of the heavenly bodies. Seen from a distance it will be illuminated and as beautiful as the other planets. Although it has been hard to believe it for the last few years, the earth is a beautiful place where men have not spoiled it.

"When we quit this body and go on into the heavenly world, as we call it, we will take with us nothing but ourselves. We are all wedded to ourselves for eternity.

"We are not far separated from the other side. We are all of one family now. Would that the mothers of America, who lost their sons in the war, knew and understood the conditions in which their offspring now exist.

"Those boys are happy and busy. They are doing their little jobs just as they have done them here. They are all anxious that you do not be mournful for them. They are anxious that you should not be sorrowful.

"I believe the ether of space is a substantial reality with extraordinarily perfect properties, and with enormous energy and a substantiality more impressive than that of matter. Matter is made of ether. In these days of the Einstein theory it is legitimate to doubt the reality of ether. But it is always easy to doubt.

"The reality of everything is in the mind of man, and when you get an inspired mind there is comprehension of the universe. Our senses are animal senses that tell us but little of the reality of things.

"My message to you is that those who have gone before and through the veil are all of one family. The partition is not a real partition. There is no gulf between us. The other life is all around us. The brain is the screening organ. During our short period on earth we have practical work to do. If our minds were centered on the glories beyond we could hardly attend to our work here.

"Do not let a horrible thing like war break up your families. It is sad for those young fellows, in a way, to have been cut off from their youth and with their tasks uncompleted, but they died in a noble cause. They are not gone from us entirely. They have merely emigrated before us. They are not disembodied. They are discarnate.

"It is a merciful dispensation that has

screened us from so vast a universe as that lying beyond. It is merciful because we can attend to our daily duties. Do the work that falls to our portion—fulfil the tasks that are imposed upon us.

"We are guided and helped through

the unseen, and many a prophet and saint has been aware of this. The highest communicate with us through messages and signs. It is surely a fact that the saints of history have not been fooled.



KING ALBERT OF BELGIUM.

Photographed by A. P. Monson during the recent visit of the King to Salt Lake.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

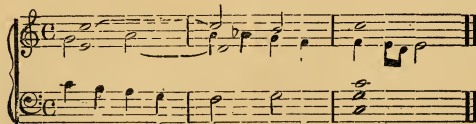
SACRAMENT GEM FOR APRIL, 1920

PRELUDE.



While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE.



CONCERT RECITATION FOR APRIL, 1920

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."—John 11th chapter, 25th and 26th verses.

Uniform Fast Day Lesson for April

Subject: The Resurrection

Texts: We believe * * * that the earth will be renewed and receive its paradisaical glory.—Articles of Faith 10.

I am the resurrection and the life: he that believeth in me though he were dead yet shall he live.—Matt. 12:40.

1. What is Resurrection?

a. The actual reunion of departed spirits and their bodies (John 11:25; B. of M., II Nephi 9:4, 12, 13; Alma 11:43-45; Doc. and Cov. 88:28).

b. The transition from mortality to immortality predicted for certain ones who will be in the flesh at the time of the resurrection, and who are to be spared the sleep of the grave, though they are to undergo the change known as death (Doc. and Cov. 63:50-52; 101:30, 31; compare I Cor. 15:51-53; B. of M., III Nephi 28:8).

2. Our Knowledge of the Resurrection Rests Wholly on Revelation.

a. Therefore pagan people have no conception of a literal resurrection.

b. Facts of science fail to afford any analogy to a literal resurrection from the dead.

3. The Resurrection of Jesus Christ.

a. He was the first to rise from the dead to a state of immortality (I Cor. 15:20, 23; Acts 26:23; Col. 1:8; Rev. 1:5; B. of M., Alma 40:2).

b. His resurrection attested (Matt. 28:6, 9, 16; Mark 16:14; Luke 24:13-31, 34; John 20:14-17, 19, 26; 21:1-4; Romans 14:9; I Cor. 15:5-8; Rev. 1:18; B. of M., III Nephi 11: Doc. and Cov. 18:11-12).

c. His resurrection foretold.

(1) Prior to the "meridian of time" (Job 19:25, 26; Isaiah 26:19; Hosea 13:14; P. of G. P., Moses 7:56, 57; B. of M., Helaman 14:15-17; III Nephi 6:20).

(2) By Himself while in the flesh (John 11:25; Matt. 12:40; 16:21; 17:23; 20:19; compare John 3:14; John 5:1, 24, 25; 11:23-25).

4. Christ the Author of the Resurrection from the Dead.

Many of the references already cited apply here. See the following: B. of M., II Nephi 2:8, 9; 9:22; Mosiah 13:35; 15:20; Helaman 14:15-17; Doc. and Cov. 88:14-17.

5. Christ's Resurrection is Evidence of Man's Eventual Resurrection (I Cor. 15:12-23; I Thess. 4:14-18).

6. Two General Resurrections are Pro-

claimed in Scripture (John 5:29; Acts 24:15).

a. The first resurrection, or resurrection of the just.

b. The final resurrection, or the resurrection of the unjust.

7. The First Resurrection.

a. Inaugurated by the resurrection of Jesus Christ (See references in last lesson).

b. Resurrection immediately following that of Christ.

(1) On the eastern continent (Matt. 27:52, 53).

(2) On the western continent (B. of M., III Nephi 23:9-13; compare Helaman 14:25).

(3) This inauguration of a general resurrection had been predicted (Isaiah 26:19; Ezekiel 37:11-14; Hosea 13:14; John 2:19, 21; 5:25; 11:23-25; B. of M., Mosiah 15:21-25; Alma 40:16; and references already cited under (2); see also P. of G. P., Moses 7:55, 56).

c. This first resurrection has been in operation since the resurrection immediately following that of Christ.

(1) Note that Peter and James, who are known to have lived after our Lord rose from the dead, came as resurrected beings to Joseph Smith in 1829 (Doc. and Cov. 30:12).

(2) Also that Moroni, the last of the Nephite prophets, who died in the early part of the fifth century after Christ, appeared as a resurrected being in 1823 (P. of G. P., Writings of Joseph Smith 2:27-50).

d. The first resurrection to be general at the time of Christ's second advent (I Cor. 15:20-23; read the entire chapter I Thess. 4:14, 16, 17; Rev. 20:6; observe that this refers to the beginning of the millennium; B. of M., III Nephi 28:8; Doc. and Cov. 29:10-13; 43:18; 45:44, 45).

e. And to continue during the millennium (Doc. and Cov. 63:49-51; 101:30, 31).

f. The heathen who have lived and died without law shall have part in the first resurrection (Doc. and Cov. 45:54; see also Ezek. 36:23, 24; 37:28, 39; 7, 21, 23).

g. Blessed state of those who have part in the first resurrection (Rev. 20:6).

8. The Final Resurrection.

a. To follow the millennium (Rev. 20:5).

b. Characterized as the resurrection

- of the unjust (Doc. and Cov. 43:17, 18, 45; Acts 24:15; John 5:28, 29).
9. Resurrection of the Dead to be Universal.

Many references already cited apply here; see the following:

Rev. 20:12, 13.

Alma 11:41-45; 12:8, 9; III Nephi 26:4, 5; Mormon 9:13; Doc. and Cov. 29:26, 27.

General reference: "The Articles of Faith," Lecture XXI.

COURSES OF STUDY FOR 1920

Kindergarten Department

Second year class, Text book: "Sunday Morning in the Kindergarten," Second Year, 50c postpaid.

Primary Department

Second year class, Text book: "Stories from the New Testament," 50c postpaid.

First Intermediate Department

Second year class, Subject: "Young Folks' Bible Stories." Lessons outlined in current numbers of "Juvenile Instructor."

Fourth year class, Text book: "Ancient Apostles," by David O. McKay, \$1.25 postpaid.

Second Intermediate Department

Second year class, Text book: "The Story of the Book of Mormon," by George Reynolds, \$1.00 postpaid.

Fourth year class, Text book: "What

Jesus Taught," by O. J. P. Widtsoe, \$1.00 postpaid.

Theological Department

Second year class, Text book: "Old Testament Studies," Volumes I and II, by Joseph M. Tanner, \$1.00 each postpaid.

Advanced Theological, Text book: "A New Witness for God," Vol. II, by B. H. Roberts, \$1.25 postpaid.

Parents' Department

Subject: "A Study of the Ten Commandments." Lessons outlined in current numbers of "Juvenile Instructor."

Teacher-Training Department

Text book: "Art of Teaching," by Howard R. Driggs, 50c postpaid.

No Conferences

The conferences of Stake Sunday Schools, usually held during the months of February, March and April, in connection with stake quarterly conferences, will not be called this year. The correlation committee of the Church has under consideration a plan for holding conjoint conventions of all the auxiliary organizations next summer and autumn, and the schedules will be announced later. Superintendents may govern themselves accordingly.

This change, however, will not affect the conventions already announced in the program published in January.

Secretaries' Department

Laurence W. Richards, General Secretary

Annual Reports

January 26th has arrived and we have received only fifteen annual stake reports, viz.: Burley, Cassia, Granite, Juab, Kanab, Moapa, Morgan, North Sanpete, San Luis, Star Valley, Tintic, Twin Falls, Wasatch, Wayne and Yellowstone. Ward secretaries who have not as yet sent their ward annual report to their stake secretary or stake superintendent are responsible for this poor showing. Please give this report your immediate attention.—Do it now.

Monthly Reports

In quite a few stakes the superintendents and secretaries are finding it difficult to get the ward secretaries to com-

pile the monthly report card. As a result the stake boards are either not sending in to the general office the stake monthly report, or it is only partially complete. Ward superintendents and secretaries, please give this matter your thoughtful attention. The General Board is desirous of being in close touch with the Sunday School work in all the stakes of the Church (79 stakes)—not a few of them. This monthly report is the medium adopted. Give it your hearty support. Send in your report regularly every month so that your stake secretary can report to the General Board. Help your stake keep to the front in the matter of reports as well as in other things. Get into the habit of making these reports and it will be an easy matter hereafter.

Conventions

North Weeber, Ogden and Weber:

The North Weber, Ogden and Weber tri-stake convention was held at the Weber Normal College, Ogden, January 11th. There was a total attendance of 939. Ogden Stake had a percent of attendance of 98%, Weber, 96%; and North Weber, 86%. The following wards had one hundred percent attendance at the convention:

Ogden Stake: Fourth, Sixth, Seventh, Eighth, Thirteenth, Eden, Liberty, North Ogden and Pleasant View.

Weber Stake: Ogden First, Ogden Second, Ogden Twelfth, Roy, South Weber, and Uintah.

No. Weber Stake: Ogden Tenth and Marriott.

Alpine:

The Alpine Stake Convention was held at American Fork, January 18th with a total attendance of 393. The percent of attendance was 80%. The following wards had one hundred percent attendance:

American Fork, Second and Fourth. Manila, Pleasant Grove, Third ward.

Ensign and Pioneer:

The Ensign-Pioneer Stake joint convention was held at Barratt Hall, Salt Lake City, January 18th. The total attendance was 467. Ensign Stake had 85% of attendance and Pioneer Stake had 73% of attendance. The following wards had one hundred percent attendance.

Ensign Stake: Eleventh.

Pioneer Stake: Thirtieth and Cannon.

Jordan:

The Jordan Stake convention was held at the Jordan High School January 25th. The total attendance was 221. The percent of attendance was 71. The Butler ward had one hundred percent attendance.

Liberty and Salt Lake:

The Liberty and Salt Lake Stake joint convention was held at Barratt Hall, Salt Lake City, January 25th. The total attendance was 651. Liberty Stake had a percent of attendance of 84. Salt Lake Stake had a percent of attendance of 79.



Photo by A. P. Monson.

WHEN KING ALBERT OF BELGIUM WAS IN SALT LAKE CITY
Left to right: King Albert, Gov. Simon Bamberger, Ex-Mayor W. Mont Ferry.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

The Art of Illustration

("The Art of Teaching," Chapter VIII)

By Tracy Y. Cannon.

Suggestions for Union Meetings, or where Union Meetings are not held, for the Choristers and Organists' Department at the Monthly Meeting of the Stake Superintendency and Board.

The importance of good illustrations and clear comparisons in presenting truth cannot be overestimated. It is particularly necessary for the chorister to have a good stock of illustratable material at his command because he is teaching something which is inherently abstract.

Music is the most illusive of all the arts. It has to be re-created each time it is heard. It quickly crosses the mind like the motion pictures on the screen, and is gone. There is no time for study of details and we usually remember only its general outline.

How can we get a hold on these fleeting principles of music and make them understandable to the minds of the pupils? How, for instance, will you make the student understand that tempo means rate of movement, or the rapidity with which the natural accents follow each other? You may illustrate by applying contrasting tempos to some music already known to the pupils. Let the school sing "Marching Homeward," very slowly, marching in time with the music. Now let them march as fast as they think they should, quickening the tempo to fit their step, and you will have made them realize what tempo is. If you are teaching the chorus of "Hope of Israel" you will get better results if you say "sing with a trumpet-like tone," than if you merely say "sing loud," while in the song "The Lord is My Shepherd" the tone quality will be more beautiful if you say "sing with a soft tone like velvet" rather than to say "sing softly."

These examples are given to suggest how you may use the material of Lesson VIII in "The Art of Teaching" in your work as choristers. Probably most choristers have never realized the great value of good comparisons and apt illustrations in teaching songs. Careful study along this line will not only increase the chorister's efficiency but will

also quicken the interest of the school in the singing practice.

Discussion

1. How do illustrations help the choristers in making the principle of music understood by the school? Give definite examples.

2. Where should the material for illustrations, comparisons and parables come from?

3. What is the principle underlying their use?

4. Give suggestions that will help the choristers to cultivate the art of illustration.

The song selected for practice this month is "Dear to the Heart of the Shepherd" (No. 295). A careful study of the words will reveal a beautiful poem illustrating the points we have been considering. While there is nothing in it that you choristers do not understand, it will be necessary for certain expressions to be made clear to the younger students. The Savior is here pictured as "The Shepherd," His disciples as "His sheep" and lambs and the sinful world as the desert. It will, therefore, be quite easy for you to present the lesson of the song in a clear manner to the school. In this connection it would be well for you to get, by skillful questioning, the views of the pupils concerning the truth taught in the song.

The first part of the song is written as a duet, followed by a chorus in four parts. The alto is very effective in the duet and should receive careful practice. It should be especially prominent beginning at the last measure on the third brace and continuing until within three measures of the chorus. If conditions are favorable, divide the school into four parts and have the chorus sung as it is written.

Beat two in a measure, as this will give the song a gentle swaying motion and pastoral atmosphere. A slight pressure on the words that fall on the first beat of the measures will give the correct rhythmic swing.

The whole song is an expression of loving tenderness the Savior—our Shepherd—has for all His children. Keep this sentiment in the minds of the pupils and they will sing it with a natural sweetness and beautiful tone quality that will be most satisfying.

The Simple Faith.

JOHN GREENLEAF WHITTIER.

GERRIT DE JONG, JR.

*Adagio non troppo.
mp sostenuto.*

Before me even as behind, God is..... and all is well, And

mf *ten*

all is well..... all is well.

dim. e rit. *dim. e rit.*

Parents' Department

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, Hyrum G. Smith and George N. Child

So move that each step goes forward
So step that each move adds strength.

WORK FOR APRIL

A Study of the Ten Commandments

By N. T. Porter

First Sunday, April 4, 1920

Uniform Fast Day lesson

Second Sunday, April 11

Fifth Commandment. "Honor Thy Father and Thy Mother," etc.

Lesson Problem—

If then in taking one's body from his parents he takes that as a steward, in trust from them, answerable to them in honor, being charged by them with his own physical life and all physical lives through him to come, just what conditions does the trust impose?

6. To at least keep and maintain that body, or physical estate, at par, or at one hundred percent of the physical values of that body as it came to him so as to deliver over to the life next in line a like portion, or a physical estate—measure for measure, value for value with his own physical life—as received in trust: That is, to particularize:

- a. To so use and care for this physical self as to attain and maintain that degree of mobility of action and muscular strength as marked the lives which gave him birth.
- b. To retain and maintain a functioning of heart, lungs, digestive tract, kidneys, and other vital organs, to the degree registered in his parents' lives.
- c. To maintain in every member and part of his physical self the disease-resisting power in his body as it came to him.
- d. To raise to and to hold the physical unit of self to that power of endurance and that capacity for sustained effort as marked the lives that wrought his physical being.

Note—Discuss each of the above obligations as covenants to do and to be—covenants made or imposed in taking

this trust of one's physical self—this body of flesh and blood.

At this point avoid all discussion as to how to keep well or how to get well. Bear down on this question—this one question: What does my oath of acceptance in taking from father and mother this, my body, involve? What to them am I in honor bound to do or not do?

Third Sunday, April 18

Query—

Assuming one has met all the conditions set out under statement 6, can it be said that he has done more than the man with the one talent, who buried it and in due time returned it without blemish or waste—without damage or loss?

Lesson Problem—

7. Can the trust of physical life taken from one's parents, with all its obligations, be in honor of them kept and discharged, unless, above the parental level, there be added to the physical self such vitality and strength as may be reasonably possible from improved conditions and extended knowledge?
 - a. While one's body is a reproduction, in the larger sense, is it not an original?
 - b. One's physical estate is had direct from father and mother; yet, traced to its beginning, it is an estate had from God.
 - c. Can the implied vow in the taking by Adam from the Creator be less in force and effect than one's pledge in taking from father and mother? Or is not the direct trust from parent charged with the burden of the indirect trust from the Almighty?
 - d. While the command to multiply and replenish the earth might imply simply a series of lives, each, in course, physically equal to the other; yet the breeder of the dumb beast is not so content.
 - e. If the slant of the true soul line is ever upward can we expect each recurring physical life line to move toward and stop at the same level?
 - f. Does not a static standard for the trust imposed by our life estate deny and negative the very purpose or motive fundamental to itself?

Fourth Sunday, April 25

Questionnaire—

Assuming one not only maintains intact but adds to and enhances his physical self, even then has he fulfilled all the obligations of his trusteeship?

Or, to push the question further, is this duty of maintaining and improving one's physical estate solely in the interest of the body itself, that is, does it begin and end with the making of the man a physically fit animal?

Or, stating it differently, can it be said that the trust from one's parents is kept and in perfect honor to them discharged when man (physical man—man, the animal) is protected, cared for, improved, and in likeness and physical fitness reproduced?

Is not the duty imposed in taking one's body a dual obligation? Is not this trust to be held and kept in the interest of the spirit estate, as well as the physical—the body estate? And, further, are not one's parents concerned—most seriously concerned—most vitally interested—and by the Creator charged with the welfare of that spirit estate—that eternal estate that very heart and soul of the soul of man?

Lesson Problem—

Can one accord honor in full (100%) to father and mother unless he is aware of:

II. The relation of his physical self to his spiritual self?

1. That each of us takes his physical being not only for himself but jointly in trust from his parents and from his Creator, each granter of his physical life exacting that he, in honor to each and to himself, hold that trust inviolate.

a. That the breath of life by which dull dead clay took form and being is breathing on and on.

b. That the original grant of physical life was from God, and that each recurring physical life is taken with all the conditions of the original grant imposed; that is, whatever ob-

ligations Adam assumed, we each of us assume.

c. That the trust imposed in taking up this life of flesh and blood is primarily a charge of stewardship in the interest of and for the welfare of man—man the spirit—man the offspring of the Almighty.

d. That the body of man is but the ways and means for the spirit of man.

e. That the gauge of physical condition is set at that point which will contribute most to the spirit of man—the eternal man.

f. That among the charges incident to the original trust—the trust accepted by our earthly father first in line was the command to multiply and replenish the earth.

g. That this self same charge is found in the trust we take as we take this life. It is the one great oath, solemn and sublime, binding generation to generation. In no sense of honor can it be pushed aside. When this first duty passes honor goes with it.

h. That this same command rings up with each succeeding physical life bestowed.

i. That in no sense of honor either to man or his Maker can it be pushed aside, for when such sense of obligation ceases fealty and all it can imply has taken its leave.

Note.—It is suggested that physicians, educators or teachers, or any one who has given time and effort to this field of thought be called in and that discussions from them be had as to what is carried over, or what may be reasonably expected to be carried over from parent to child, not only as to form and substance but as to traits and tendencies as well. This is the time (March and April) to go into these matters of heredity. We make this suggestion in line of references and discussions in print for which space is not to be had in this number of the "Juvenile."

Special reference is made to two books—"The Next Generation"—Jewitt: "Being Well Born"—Guyer.

Procrastination

"The little wrong that we mean to set right, the slight neglect for which we intend to atone, the loosened ties which we mean to knit up—how we let them run on day after day! Then when we are least expecting it, the chance for reparation is gone. We mete out to ourselves so many needless and lasting heartaches by letting pride instead of love have the rule over us."



MARY MAGDALENE.

LIBRARY DEPARTMENT

Save the two pictures of this month in your box-file. They will be helpful to several departments in illustrating the subject of the Resurrection. Encourage teachers and pupils to find other pictures that can be placed on file for future use. The Easter season always produces several good pictures illustrating this subject.

These pictures are to be used for the Uniform Fast Day lesson.

MARY MAGDALENE

This picture was painted by Max Leenhardt to represent Mary at the tomb of Christ. She had seen the sepulchre sealed the day before and expected to find it as she had left it. Early on the Sabbath morning, before it was yet light, she journeyed to the resting place of her beloved Master. She was the first to see the stone, that had been rolled against the mouth of the cave to seal it up, now torn away, leaving the burial place wide open. Read John 20:1-5.

Does the picture help tell the story? Does it supply some details that help out your own conception of the incident? Did the artist get the spirit of the story? Has he told it well? Has he expressed some ideas you had not thought of before? Has he held your attention to the thing he tried to say? How has he done it?

Notice how the interest goes from Mary's face in the upper right-hand corner of the picture to the tomb in the lower left corner. Besides her facial expression what else suggests her utter astonishment at finding the tomb open?

What did she do when she got over her surprise?

Study the picture for several minutes. What message does it have for you? What did it make you think about?

Assume the attitude Mary has taken.



CHRIST APPEARING TO THE NEPHITES

CHRIST APPEARING TO THE NEPHITES

By George M. Ottinger

The author of this picture is a veteran Utah artist. Like most of our Utah painters he had to spend most of his time at other callings in order to make a living. His love for the Gospel and his especial interest in the Book of Mormon prompted him to express his ideas in a tangible way so that others could see and realize his thoughts.

Mr. Ottinger made a careful study of the Aztecs, their customs, architecture, etc., and brought as much outside material into his work as he could.

It is rather surprising that with as little encouragement as he received he was able to accomplish as much as he did.

Read III Nephi 11:1-17.

Ask some leading questions that will cause the class to study the picture. What is Jesus saying? Notice the little boy on the left of Christ shielding his eyes from the radiant splendor. Which ones are inquisitive? Which are overcome with the appearance? Some are rather slow to believe, which are they?

Theological Department

Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd

Second Year--Old Testament Studies

Outlines by Robert L. Judd

WORK FOR APRIL

First Sunday, April 4, 1920

Uniform Fast Day lesson

Second Sunday, April 11, 1920

Lesson 10.—Moses (Continued)

Chapters 14, 15 "Old Testament Studies."

Exodus 13, 18:19-33.

Aim: This great man, prophet and leader is a man of God: his greatest service was to God through the help of God.

- I. The Deliverance of the Israelites from Bondage.
 1. The Red Sea parted.
 2. The Egyptian hosts destroyed.
- II. The Journey of Forty Years Commences.
 1. The place of bitter waters.
 - a. The people murmur.
 - b. The miracle.
 2. Apply incident to journey through life.
 - a. Point out lesson.
 3. Hunger overtakes them.
 - a. They murmur again.
 - b. Manna and quail provided.
 4. Their wanderings and their wars.
 - a. Joshua appointed general.
 - b. Jethro with Moses' wife joins company.
 - c. Jethro suggests judges to judge the people.
 - d. Appointment of judges.

Work out plan in detail for class.

- III. Moses at Mount Sinai.
 1. The Lord speaks to the people.
 - a. His promise to the people.
 2. Moses is given the Ten Commandments.
 3. Aaron called to the Aaronic Priesthood.
 4. The golden calf.
 5. Moses pleads for peoples' forgiveness.
- IV. Moses' final Communion with God.
 1. His passing.

Third Sunday, April 18, 1920

Lesson 11.—Worship in Ancient Israel Chapters 16, 17, 18, "Old Testament Studies."

Aim: The true worship of God is for the uplift of man individually and mankind generally.

- I. The Worship At The Time of The Deliverance.
 1. The worship of the Master. The worship of the servant.
 - a. The "fall" at Mount Sinai.
 - II. The Worship Established By Moses.
 1. The tabernacle.
 - a. The Holy of Holies.
 2. The Priesthood given.
 - a. Compare with the Priesthood as we have it today.
 3. Sacrifice.
 - a. Atonement of blood.
 - b. Other sacrifices.
 - c. Is there an ordinance of sacrifice in the church today?
- III. The Sabbath.
 1. The Sabbath period in creation.
 2. The Sabbath day.
 - a. The Sabbath commandment.
 3. The Sabbath month.
 4. The Sabbatical Year.
 5. The Sabbatical Jubilee.

Fourth Sunday, April 25, 1920

Lesson 12. Moses (Continued)

Note.—This lesson should form the basis of a review covering the notable events of the life of Moses and the deliverance of Israel.

Aim: God is in all things, through all things, and as a result—in all things there is order.

- I. The Law of Moses.
 1. God its source,—the authority.
 2. The nature of law given.
 - a. Civil law.
 - b. Criminal law.
 3. Its scope.
 - a. As between individuals.
 - b. As between the community and the individual.
- II. To What Extent Does the Law of Moses Underlie the Modern Systems of Law.
 1. Civil.
 2. Criminal.
- III. The Distance From Egypt to the Promised Land.
 1. The country traversed.
 - a. Physical conditions.

- b. The peoples living in country passed through.
 2. Compare people inhabiting country then and now.
 3. What has been the effect of the World War upon this section of country.
- IV. The Number of People making the trip.
1. The twelve tribes of Israel.
 - a. Work out and follow the tribal lines through from the time of Moses up to present day.
- V. Moses Sustained in his Ministry.
1. The people punished by fire.
 2. Miriam and Aaron punished for fault finding.

Advanced Theological

LESSONS FOR APRIL

Suggestions by John M. Mills

Text Book: "A New Witness for God" (Roberts) Vol. II.

It was decided to take as a text in this department the second volume of "A New Witness for God," by B. H. Roberts, beginning in April and running through December of this year. This text deals with the Book of Mormon and furnishes much material for reflection, study and discussion. In addition to the internal study of the Book of Mormon, much external material is brought before the student from writers who have given vast attention to the study of the American Indian and his culture. Works on travel, ethnology, ethnography, Archaeology, anthropology, linguistics and mythology have been studied, and some of the findings of the able authors of these works are produced or referred to by our author. This study should require that all students have access to our text, and ample material will be found there for our purposes. Those who desire to make a further study than provided in the text may consult the works referred to in the text.

First Sunday, April 4, 1920

Uniform Fast Day lesson

Second Sunday, April 11, 1920

The Bible in the Nineteenth Century

Chapter I of the text.

In order to understand fully the meaning of this chapter, the student should make himself acquainted with the terms used in the text and as explained there. In a study of the Bible a student must, whether he approves or disapproves it,

know what is meant by higher criticism, modern criticism, literary criticism.

Likewise, all study of modern research in oriental countries depends upon the student's knowledge of such important terms as Rossetta Stone, cuneiform tablets, exploration, excavations, researches. The teacher should have these terms defined by the students or for them.

Third Sunday, April 18, 1920

The Witness of the Western Continent
Chapter 2 of the Text.

Three colonies came to this land and were all here at once as weak nations—the Jaredites, weak because they were in their last struggles; the Nephites and Zarahemlites, weak because they were yet too young to be strong. No one of these three knew of the existence of either of the others until Coriantumr met the people of Zarahemla, and later the people of Mosiah met the people of Zarahemla. Each of these three peoples should be reviewed briefly.

The following sets of plates named in the Book of Mormon are of importance. The Brass plates—that Lehi brought from Jerusalem—the Nephite Bible.

2. The large plates—the history of the wars and conditions, the secular history, the profane history, the history of the kings, etc.—kept by the kings.

3. The small plates—the record of the prophets—the religious history, the sacred history. Kept by the prophets, nine in number.

4. The 24 plates of gold—The Book of Ether—a history of the Jaredites.

5. The plates of Mormon—made by Mormon's own hand on which is written an abridgment of Nephite history taken from the large plates by Mormon and Moroni, his son. The latter also abridged the Book of Ether on the plates of Mormon.

Good topics for student discussion are: Nephite prophecies, Christ's visit to the Nephites. The Book of Mormon a witness for the Bible. These are all discussed by the text.

Fourth Sunday, April 25, 1920

The purposes for which the Book of Mormon was written

Chapter 3 of the text.

2. Moroni's statement.

2. Mormon's statement.

3. Nephi's statement.

4. Joseph Smith's statement.

5. God's statement.

6. The author's summary of seven points.

Second Intermediate Department

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

Suggestions by A. C. Rees

“The Story of the Book of Mormon.”
—Reynolds.

First Sunday, April 4

Uniform Fast Day lesson
(See Supt. Department)

Second Sunday, April 11

Chapter 10 of Text.

There is portrayed in this lesson one of the most impressive events in Nephite history to date. It is about 125 B. C. When you prepare your material picture all the scenes so that you may be able to have the class visualize the things which transpired under King Benjamin at Zarahemla. You will want to have the class bring out the virtues of that great man; his regard for law and order; the love and respect which he commanded. Deal with the religious uprisings among this newly awakened people of Zarahemla, who fell an easy prey to the religious agitators. Show how Benjamin judged these men by law and not by violence. A lesson which we need today owing to the growing disrespect for law and order. Deviate from the work at Zarahemla for a few minutes and have the class relate the story of those who are anxious to return to the old home. The gathering of the people before the temple to hear the prophecies and sayings of Benjamin was an impressive event. The author has given an excellent description of how the people arranged themselves in order to hear the prophet. Conclude with a story of the gifts of the Spirit which the people enjoyed and of the spiritual blessings which remained with the people. Mention also Mosiah's anointment.

Third Sunday, April 18

Lesson 11 of text.

Here is a picture which contrasts sharply with the one just presented. Your map should be brought into use

to locate Zarahemla and the land where Zeniff and his people went. Let the class recount the experience of Zeniff, and bring out again the contrasts between the Nephites and the Lamanites. Have them tell of the reign of Noah and show how a bad ruler in those days as well as today brings misery upon the people. The story of Abinadi is a beautiful one. Would it not be helpful at this point to produce the Book of Mormon and have some of the striking passages read which set forth Abinadi's prophecies? Tell what Noah's priest did, in those days as many of the clergy do today in an endeavor to stop the work of the Lord. Probably it would not be amiss to relate the experience of Apostle Jas. E. Talmage at Pittsburgh where at that religious convulse he was the object of humiliation and scorn. Returning to the lesson we have Alma who stands out as one of the figures in Nephite History. His belief in the gospel and his laying the foundation of the church are worthy of attention in this lesson.

Fourth Sunday, April 25

Chapter 12 of Text.

Even though this chapter is short it contains a volume of history. The baptismal scene as enacted by Alma and Helam are beautiful and impressive. Have the baptismal prayer read and compare it with the one which is now used by the Latter-day Church. Would it not be interesting to have a missionary appear before the class and relate some experience whereby he was obliged to retire to some obscure point while on his mission in order to baptize so that he might escape the eyes of evil minded men just as Noah was obliged to do.

Present the story of the migration and let the class describe the work of construction which began in their new home.

As a conclusion to the lesson spend a few minutes going back over the entire Nephite history allowing each member to tell in brief some big event or of some leader in that history which has impressed him or her.

Fourth Year—"What Jesus Taught"

LESSONS FOR APRIL

First Sunday, April 4, 1920

Uniform Fast Day lessons.

Second Sunday, April 11, 1920

Lesson 11. The Right Attitude of Worship

You will notice that the aim and purpose of the lesson is logically and beautifully worked out. The simplicity of these lessons should be an incentive for all teachers in making their preparation to impress with one idea that can be applied in life. The right attitude in worship is a matter for consideration today as it was in Christ's day and the lesson should be presented to secure that attitude more than to give information.

Take great care to avoid making a sermon of the lesson. A few suggestions may draw from the class illustrations that will be to the point. How can one who is not willing to submit to God's way expect a rich reward? How can a man who plants no potatoes expect to harvest that which he does not sow? Only by dishonest means could one who gives no thought or effort to cattle suddenly have a herd to sell at a great profit. How can one who does not study or make the effort, become suddenly learned? I did not practice any music and now I cannot play no matter how much I love music. You say that is a natural condition. So is it natural for a man who seeks material things to acquire them. If he does it to the exclusion of spiritual development he will lose the latter. It is natural. It is a natural law. God is Lord of nature and all creation. He works by the same laws in the spiritual and material worlds. Both are natural. Why should we expect anything different. Is it not sensible?

Tomorrow my character, my temperament depends on my character today. The future life or eternity is part of time and today is part of the same time. Future is dependent on today. What I am tomorrow depends on what I am today. A sudden change is not likely. God is no respecter of persons. I must be today what I expect to become tomorrow. Habits fix my chances for success and for eternal life. Don't wait; begin training now.

Read more of what true worship should consist. Matt. 6. Memorize some passages.

Concerning the Picture

Compare this picture with the one facing lesson 10 on page 7. Notice how the two figures build up in the form of a pyramid. This arrangement is forceful, concentrated, and has a solid foundation or base. The heads are relieved against a light background and become the principal item for our attention. The arms make a circle touching the apex of the pyramid and become one of a series of concentric arcs or parts of circles radiating from the Christ head like the circles on a still pool when a rock is thrown into the water. (1) the line of the neck and top of shepherd's head. (2) lower arms of the Christ and folds in the sleeve. (3) shadows on wall, knees of the Christ and waist of the shepherd. (4) lower lines of the garments.

Study facial expressions, attitudes of each figure, setting of the picture, etc.

Plockhorst is a German artist and has produced many notable and religious pictures.

Can you find a picture that would suitably illustrate the lesson?

Third Sunday, April 18, 1920

Lesson 12. How to Pray

Notice the address with which Christ communed with His Father, your Father, and my Father. How humble, reverent and sacred! When we pray today we make our appeal through someone else first. Why did Christ not do the same?

What was the first wish expressed in the prayer? Was it not Christ's most sincere desire? Would not conditions be most favorable for all if God's will were done on earth?

How is it to be accomplished? What must be our attitude?

Even personal wants, as expressed in desire for daily bread, is left to God when truly worshipped. Not as some lazy people, an excuse for dependence. We have a promise that God will provide when He told His disciples "to take no thought of what they should eat." Where is it recorded? What do you think of the condition placed on one seeking signs? Is it just?

Analyze the prayer.

1. Address.
2.
3.
4.
- etc.

Compare the familiar quotations from Matthew with the one in our text.

Formulate a simple original prayer.

The American Magazine for Oct. 1919, has an excellent article entitled "What Prayer Has Done for Me." Read it.

Concerning the Picture

This picture represents Christ praying in the garden of Gethsemane. Study the arrangement as was suggested in lesson 11.

The atmosphere and mystery surrounding the Christ figure make it most interesting. The nervous twitching of the hands and upturned anxious face are admirably represented. The man who conceived and executed such a remarkable expression of sincere devotion and supplication must have been a man of wonderful mentality and great skill. He must have been a good man.

Study this picture for several minutes. Tell what it says to you.

Fourth Sunday, April 25, 1920

Lesson 13. Persistence in Prayer

Quote our hymn, "Prayer is the soul's sincere desire, unuttered or expressed." We can show our earnestness by persisting. God pays little attention to lip service. We must approach Him believing in our souls. If we mean what we ask, we will keep it in mind. It will become part of our action, then a habit, and finally a part of our life.

Find the quotation in the New Testament that asks, "What man is there of you, whom if his son ask bread will he give him a stone?" Our father knows our wants before we ask, but we must do something to show our desire. A very successful business and mining man in our Church seldom makes a venture without approaching the Lord in prayer. He says, "I ask just as I would ask my earthly father, on my

knees. I talk to the Lord and wait for Him to answer. He seldom fails me, that is the reason I am successful. I have to listen and sometimes I hardly hear."

Do you know of similar examples?

We may be persistent in righteousness and expect help. If our prayers are not too personal or selfish we may be assured that God will help. If our desires do not materialize we must also question the wisdom of our petitions. If we weigh the matter carefully and our best judgment tells us we are right we should persist.

If we are right we can afford to wait. Can you tell of people who have waited long? Have you heard of people who were wrong and found later that it was best they should not have their desire granted?

What effect does fasting have in helping us persist in our faith? Can you illustrate? I know a man and woman who decided they would fast and pray till they received a certain desirable heavenly gift. They were getting weak and sickly. After four days, at 11 o'clock a knock at the window roused them and a voice said, "Brother John, don't imagine you can force the Lord." They were startled, decided they had shown their sincerity and would wait till the Lord was ready to act.

If our prayer is prompted by humility, forgiveness, desire to do good to others, etc., according to what we learned in last lesson, we are surely seeking God's will and have the true spirit of prayer.

Prayer is prompted by faith—first, faith in God; second, faith in our wish; third, faith that we will get our desire. Faith leads to action. We should not leave the realization of our prayer entirely with God. He will help us but we must do our part. Illustrate this point.

"Thy will be done," should be our motto.

Concerning the Picture

The picture on page 96 is from a photograph and again illustrates the difference between a picture with significance and spiritual meaning in comparison with one that merely shows a place or a record of an event.

Happiness

Happiness rarely is absent; it is we that know not of its presence. The greatest felicity avails us nothing if we know not that we are happy. There is more joy in the smallest delight whereof we are conscious than there is in the approach of the mightiest happiness that enters not into the soul.—Maeterlinck.

First Intermediate Department

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Young Folks' Bible Stories

LESSONS FOR APRIL, 1920

By William A. Morton

First Sunday, April 4, 1920

Uniform Fast Day lesson

Second Sunday, April 11, 1920

Lesson 11.—How Isaac Found a Wife

Genesis 24.

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." (Proverbs 18:22.)

- I. Abraham Seeks a Wife for Isaac.
 1. The custom in those days for parents to choose wives for their sons and husbands for their daughters.
 2. Abraham's great desire that his son might find a good wife, a true believer in God.
 3. Abraham sends his chief servant in search of a wife for Isaac.
- II. Eliezar On His Mission.
 1. Eliezar a devout, God-fearing man.
 2. His prayer at the well.
 3. The answer.
 4. Eliezar gives thanks to God.
- III. Eliezar in the Home of Rebekah.
 1. Abraham's servant relates his experience at the well.
 2. Rebekah's parents give their consent.
 3. The presents and the feast.
- IV. Meeting of Isaac and Rebekah.
 1. Rebekah leaves for her new home.
 2. Rebekah sees Isaac.
 3. The Meeting.
 4. A happy, God-blessed union.

Questions

What did Abraham decide to do for Isaac? Why did he not wish his son to marry a woman from among the people in that part of the country? To what place did he send Eliezar to seek a wife for Isaac? Why did he send his servant to Haran? When Abraham's servant came to the well what did he do? How was his prayer answered? What do you think of the way in which Isaac found his wife?

Third Sunday, April 18, 1920

Lesson 12.—Jacob and Esau

Genesis 25:7-34; 27, 28, 29:1-30.

"For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4:25)

I. Death of Abraham.

1. Abraham's death and burial.
2. Isaac falls heir to all his father's possessions.
3. Isaac continues to live a peaceful life.

II. Isaac's Two Sons.

1. Twin Boys born to Isaac.
2. They are named Esau and Jacob.
3. Difference between the sons.
4. How Esau won his father's greater love.

III. Esau Sells His Birthright.

1. Esau returns from the hunt.
2. He is famishing with hunger.
3. He sells his birthright to Jacob for a mess of pottage.

IV. Rebekah's Advice to Jacob.

1. Rebekah's love for Jacob.
2. She feels that it is the will of the Lord that Isaac should have his father's first blessing.
3. She advises Jacob to seek for the blessing.
4. Isaac blesses Jacob.

V. Esau's Sorrow over the Loss of His Blessing.

1. Esau brings his father food and requests him to bless him.
2. Esau learns that Jacob has secured his father's first blessing.
3. Esau's great sorrow.
4. Isaac blesses Esau.

VI. The Lord Fulfills the Promise of His Servant.

1. Jacob receives the blessing his father promised him.
2. His descendants far greater than the descendants of Esau.

Questions

What were the names of the two sons of Isaac? Which of them was the first-born? In what respects did Jacob differ from Esau? What did Esau's birthright entitle him to? How did Esau lose his birthright? How did Jacob secure Esau's blessing? What did Isaac promise Jacob? What did he promise Esau? What has the Lord said concern-

ing those who do not appreciate His blessings?

Fourth Sunday, April 25

Lesson 13.—How the Lord Blessed Jacob.

Genesis 28, 29.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3: 10.)

I. A Father's Advice to His Son.

1. How Isaac found his wife.
2. His advice to his son Jacob.
3. Isaac's blessing upon the head of Jacob.

II. What Happened On the Way to Padanaram.

1. Jacob in the desert.
2. His wonderful vision.
3. His vow.

III. How the Lord Blessed Jacob.

1. Jacob in the home of his uncle.
2. Assumes charge of his sheep, cattle and camels.
3. He marries Laban's daughters, Leah and Rachel.

IV. Jacob Returns to Canaan.

1. After twenty years in Haran, Jacob decides to return to Canaan.
2. Death of Rachel.
3. Meeting of Jacob and Esau.
4. Through his faithfulness Jacob obtains great blessings.

Questions

What advice did Isaac give to his son Jacob? What do you think of this advice? What happened one night while Jacob lay asleep on the desert? What promise did the Lord make to Jacob? What promise did Jacob make to the Lord? How did the Lord bless Jacob? What promise has the Lord made to those who faithfully observe the law of tithing?

Fourth Year—Ancient Apostles

First Sunday, April 4, 1920

Uniform Fast Day lesson.

Second Sunday, April 11, 1920

Lesson 10.—Out of Gloom into Light

References: John 20; Mark 16; Luke 24; I Cor. 15:5.

Aim: To realize one's weakness is to begin to gain strength; to see one's duty clearly is to have it half performed.

Incidental Aims: The truths of the Gospel are more precious than the wealth of the world. Seeking to bless one's fellowman is more precious than to seek the riches of earth. Death, which is merely a change, has no terrors for the true followers of Christ.

I. Peter in Solitude.

1. Conditions intensifying his grief.
2. His character in contrast with Christ's.

II. The Apostles in Doubt as to Future Course.

1. Peter and John together.

(a) Determine to visit tomb.

III. The Day of the Resurrection.

1. Mary at the Tomb.
- (a) Her message to Peter and John.
2. Peter and John at the Sepulchre.
3. Christ's appearances.

IV. Christ's Final and Definite Charge to the Twelve.

1. At sea of Tiberias.
- (a) The fisherman made Shepherd.

Note.—Christ walks and talks with two disciples.

"During the afternoon of the Sunday of the resurrection, two disciples, not of the apostles, left the little band of believers in Jerusalem and set out for Emmaus, a village between seven and eight miles from the city. Their topics of conversation were their blighted hopes of a Messianic reign, incidents in His life, and the incomprehensible testimony of the woman who had seen the resurrected Lord. As they walked another traveler joined them. It proved to be Jesus 'but their eyes were holden that they should not know Him.' Read in Luke 24:13-32, and Mark 16:12. Note the conversation that took place."—Talmage.

If possible read Talmage's lengthy note in "Jesus the Christ" page 698 treating "Attempts to discredit the Resurrection through falsehood." Also of the recorded appearances of Christ between the Resurrection and Ascension.

Third Sunday, April 18, 1920

Lesson 11. A True Leader and Valiant Defender

References: Acts 1:2.

Aim: The Holy Spirit is man's greatest guide and comforter.

Incidental Aims: (1) The Spirit of God gives peace and love. (2) First principles of the Gospel essential to salvation.

I. Waiting for Fulfilment of Christ's Promise.

1. Meetings in upper room.

* II. A New Apostle Chosen.

1. Circumstances.
2. Need.
3. Manner.

III. The Day of Pentecost.

1. Holy Ghost given.
 - (a) Effect.
2. The Multitude.
3. Peter's address.

IV. At Solomon's Porch.

1. The impotent man.
2. The miracle.
3. The address.

Note.—Pentecost.

"The name means 'fiftieth' and was applied to the Jewish feast that was celebrated fifty days after the second day of unleavened bread, or the Passover day. Pentecost was one of the great feasts in Israel and was of mandatory observance. Special sacrifices were appointed for the day, as was also an offering suitable to the harvest season, comprising two leavened loaves made of the new wheat. These were waved before the altar and then given to the priests."—Talmage.

Fourth Sunday, April 25, 1920

Lesson 12. Peter and John Arrested

References: Acts 3, 4, 5:1-12.

Aim: The Spirit of God casts out fear

and develops strength of character.

I. Peter Interrupted.

1. By whom.

II. Peter and John in Custody.

1. Imprisonment.
 - (a) Their probable feelings.
 - (1) Reasons.
2. Before the council.
 - (a) Peter's valiant defense.

III. Again With the Saints.

1. Prayer of thanksgiving.

IV. A Divine Rebuke.

1. Sin of lying.

Note.—"Having all things in Common."

As referred to in our lesson, this was an ideal condition that existed in the Church, and was an evidence of the perfect unity sustained by the members. No sacrifice was too great, even to the giving of everything that each one possessed into a common fund. This course led to perfect unity in spiritual affairs and was a condition similar to that which existed centuries before in the City of Enoch.

The law of Tithing is another similar law but does not require the giving of all. If it is lived faithfully one cannot help but partake of that spirit of sacrifice which will bring greater unity among the people of God.

Primary Department

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

LESSONS FOR APRIL

First Sunday, April 4, 1920

Adapt Uniform Fast Day lesson from suggestions in Superintendents' Department.

Lesson 25.—The Woman of Samaria

Text: John 4:1-42.

Reference: Weed's "A Life of Christ for the Young," Chapter XVIII.

Aim: Good often comes from kindness to the unpopular or sinful.

Memory Gem: Love your enemies, do good to them that hate you.

Picture: Jesus and the Woman of Samaria (Hofmann).

Outline:

I. At the Well.

1. Jesus.
2. The woman.

3. The conversation.

II. Preaching the Gospel to the Samaritans.

1. The woman returns to the city.
2. The Samaritans go to Jesus.
3. He tarries with them two days.

Second Sunday, April 11, 1920

Lesson 26.—Jesus and Nicodemus

Text: John 3:1-16.

Aim: Without baptism we cannot enter the Kingdom of God.

Memory Gem: "Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."

Picture: "Jesus and Nicodemus."

Outline:

I. Nicodemus.

1. Who he was.
2. His associates.

3. Reasons for seeking Jesus.
- II. The Interview.
 1. Time.
 2. Reasons for coming at night.
 3. The inquiry of Nicodemus.
- III. The Ordinance—Baptism.
 1. Explained in the answer of Jesus.
 2. Mode.
 3. Necessity.

Third Sunday, April 18, 1920

Lesson 27.—Jesus and John Baptizing

Text: John 3:22-26; 4:2.

Aim: Those possessing the Spirit of God acknowledge authority.

This lesson should give the child some understanding of Priesthood, God's authority on earth, and help to make him respect those who hold it.

Memory Gem: "A man can receive nothing, except it be given him from heaven."

Outline:

- I. Baptism.
 1. Of water.
 - a. Significance.
 - b. Performed by John.
 - c. Performed by the disciples of Jesus.
 2. Of the Holy Ghost.
 - a. Significance.
- II. People are drawn to Jesus.
 1. Effect upon Jews.
 2. Effect upon John.
- III. John's humility and rejoicing.
 1. Acknowledges authority.
 2. My joy therefore is fulfilled.
 3. Bears testimony of Jesus' divinity.

Fourth Sunday, April 25, 1920

Lesson 28.—Jesus Blesses Little Children

Texts: Matt. 18:1-10; Mark 10:13-16; Luke 9:46-48.

Reference: "Weed's "A Life of Christ for the Young," Chapter LII.

Aim: Purity of soul leads to Christ.

Songs: "Little Lambs so White and Fair," "I Think When I Read that Sweet Story of Old," Primary Song Book, No. 11; "Let the Little Children Come," Primary Song Book, No. 17.

Pictures: "Christ Blessing Little Children" (Plockhurst and Hofmann).

Memory Gem: Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Outline:

- I. The Disciple's question.
 1. What called it forth.

2. What it revealed concerning their thoughts.

II. The Saviors' answer.

1. The lesson of the little child.
 - a. Purity, trust, humility, gentleness, obedience, love.

III. Christ blesses little children.

1. Children brought to the Savior.
2. His rebuke to the disciples.
3. The blessing.

The Value of Pictures in Our Work.

Words are merely symbols of ideas. We get from the printed page just what our experience has taught us to read into these symbols. We must make our own pictures, and they are either vivid and complete, or vague and poor, according to our knowledge of the language and our familiarity with the conditions described. Suppose ten people were to hear the word flower. Perhaps each person would have an image of an entirely different type from the other nine. It might be a rose, a carnation, or any other kind.

Thus when a child hears a story he creates in his imagination a setting for the incident related consisting of a combination of scenes and conditions with which he is familiar. If we think of some novel we have read, and analyze the scenes we have pictured we shall see that they are composed of a house taken from one place, surrounded, possibly, by a garden or park from another spot; and the characters will correspond in most respects with some persons or pictures with which we are acquainted. Therefore, in order for a child to form correct conceptions, comparisons must be made with familiar objects, or pictures representing the truth must be shown.

We are very likely to err in crediting the children with greater powers of interpretation than they actually possess. We must remember that their experience is very limited and therefore they will not have the ideas to associate with many of the words we believe to be simple. A most striking illustration of this point was given by Dr. M. Vincent O'Shea: In one of the public schools, a class of primary children were studying "The Old Oaken Bucket." When Dr. O'Shea visited the department, the teacher questioned the children closely as to the meaning of each word to show how thoroughly they understood the selection. But Dr. O'Shea was not satisfied and so asked to have the pupils illustrate the poem by drawing on the board the pictures which the verses suggested

to them. One little girl drew a circle enclosing four buckets in the midst of a number of dots. She explained that the circle represented the well, one bucket was "the old oaken bucket," another "the iron-bound bucket," another "the moss-covered bucket," and the other "the bucket that hung in the well," and the dots were the loved spots "which my infancy knew."

This showed that the child had no comprehension of such things as "fond recollections," although the words had previously been defined and explained. A picture of these scenes would have been of great assistance to that class.

The Sunday School teacher who tells the best story is the one who creates the most vivid pictures and thus arouses the strongest emotions which will stimulate desires for right action. In the subject for the primary department this year it is especially necessary that we have illustrations. The scenes of the life of Christ are laid in a country different in most respects from anything with which the child is familiar. Therefore, the use of pictures representing the buildings, life, dress, and conditions in the Holy Land will be an education for the children and a great source of interest in the subject, and without interest very few impressions can be made upon the child's mind. Many of our ideas of ancient times have been obtained from pictures. Then how careful we should be to see that the pictures we show children should represent the truth and make good impressions, for the conceptions they form now may be their lasting ones. Angels with wings and such portrayals of error should not be shown. A poor picture is more of an injury than a benefit; it often mars a good mental picture previously formed. We have all had the experience of being greatly disappointed in the film or the dramatic production of a favorite book to which we have looked forward with great anticipation. This is because the portrayal of conditions was not so good as the conceptions we had previously formed. The copies in our book for this department have been carefully selected. They are the copies of famous painting which the children may see many times later in their lives.

Pictures are a great source of inspiration. They may be the means of arousing dormant tendencies and of developing and directing good impulses and ambitions. A picture of a huntsman with a dead rabbit on the ground near him was placed in one of the school rooms. The children seemed very much interested in it. One boy was really fascinated by it.

The teacher, realizing that the influence of the picture was not ethical, removed it and put in its place that of a boy with his dog. The little pupil missed his favorite picture and was much disappointed but later he told his teacher that he liked the second one better. "Because," he said, "the boy in this one loves his dog and they must have good times together." Here the constructive element of love was being cultivated in his character instead of the destructive one of killing.

It has been said that Millet did more with paintings to help the poor classes of France than a revolutionary leader could have done. Through his art he was able to reach the aristocracy and portray to them the suffering and hardships of the peasantry.

They are a great source of culture as well as of inspiration. Children love them and sometimes hunger for them for all homes do not possess these pleasing, refining elements. The popularity of the Moving Picture and the "Funny Paper" proves this natural liking; and the information they enjoy getting from the Pathe News and the Burton Holmes Travelogue prove the instructive value. But children should be taught to expect the good and pure and the truthful in them. An evil picture is as harmful as a good picture is helpful. One man said that he would give a large portion of his wealth if he could efface from his memory the impression made by an obscene picture shown in his youth. It is surprising to see pictures suggestive of vulgarity hung in homes and enthusiastically applauded at the theatres. It is the duty of every teacher to cultivate in the hearts of the children a love for good pictures, both for the refining moral influence they possess and for their value as a means of instruction and inspiration, and for the additional interest they give the class work. But judgment should be used in the selection of pictures. There are scores of representations of Christ from which to choose. Some portray Him as weak, effeminate and insipid, not giving the proper conception of His great intellect, strength, and power; thus marring better conceptions the children may have formed without the aid of pictures, and giving some the impression that goodness is inactivity and lifelessness. This thought was expressed by one little boy who said, when he heard his sister ask for a Pictorial Bible for Christmas, "I'd like a book, too; but, mother, don't get it too good."

Talk about each picture as it is put on

the wall. If it is the copy of some famous painting, tell the children something of the life of the artist whose work it is. Teach them to study it and love it.

In the class recitation there are two important uses for pictures: first, as a means of instruction for the subject matter; secondly, as devices for interesting review work. The teacher should have a definite point to illustrate in presenting each picture, and should draw attention to this point. The beautiful thoughts should be represented rather than the horrors.

In review work a picture used in the previous lesson may be shown and questions asked about it—getting back from the children the complete story. A good review, including the aim, may be given in this way without the children being conscious that it is a review. For a general review of a series of lessons, all the pictures used may be placed around the room and every child allowed to choose one, and tell what he knows about it. In the group system the pictures could be given to each child.

Kindergarten Department

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson

WORK FOR APRIL

First Sunday, April 4, 1920

The morning talk will be taken from the last Sunday's lesson in April—The Resurrection.

The lesson for the last Sunday in April will be a review of the Last Supper, The Death and the Resurrection.

The following story will be the lesson for the Kindergarten Class for this Easter Sunday.

A Story of the Resurrection

Adapted from "The Man Who Opened His Eyes," by Florence Morse Kingsley.

Once there was a poor little boy who was hungry and ragged. He couldn't remember when he had had all he could eat. He was like the little birds—sometimes he found food and sometimes he went without.

Now, in that country men used to run races, and every day when these men were driving their horses and carts to the race track, Tor (for that was this little boy's name), with a lot of other little boys used to run after these men, and very often they would throw the boys money.

One day, when these men were on their way to the race track, Tor, with his playmates, ran on the side of one of the carts. When the boys were about even with it the man drew out his long whip and hit at the boys with all his might. The ends of the cruel lash caught poor Tor in his eyes. For days Tor cried with pain, and when the pain ceased poor Tor was blind. He could not see where to go. He could not earn money to

buy food. He must depend upon his playmates to share what they received. One little boy told him he could stand on the street and be the blind beggar, and ask people for money. But Tor said, No! he would starve before he would beg. So he stayed in a hole in the wall. One day while he was here, he heard a loud voice, and it sounded like some one running. He put out his hand to touch the wall. As he did so he grasped the hand of his friend Zach.

"Well," said Tor, "What's the matter?"

"I was running with all my might to fetch thee. Do you not hear the shouting Hosanna! Hosanna! I too have been shouting. Everybody is so happy. Because the Great King has come. They call Him the Son of David. He is riding on a donkey and we have been throwing palm leaves down for the donkey to walk on. He has gone to the Temple. He is there now. What do you think He is doing there, Tor?"

"Oh, I guess He is offering a sacrifice with an ox."

"No, indeed," replied Zach. "He is healing the sick and crippled and causing the blind to see. I've come to take you to have your eyes opened. You are going to see again, Tor."

So Zach and Tor ran to the Temple. Zach placed Tor in line with the crippled and lo! and behold! when Tor's turn came The Great King touched Tor's eyes and they opened and Tor looked up into a kind, gentle and loving face. He looked again. Yes, he saw Jesus. Tor's little starved soul was filled.

With a grateful heart Tor went his way, but determined to follow Jesus, and

he called Him "The Man who opened eyes."

Sometime after this Tor saw Jesus going into a large house, so he sat on the steps to wait for His coming out. When Jesus came out, Tor heard some wicked men talking and telling that they were going to kill Jesus. Then he saw them give Jesus a cross and make Him carry it. Poor Tor cried out and beat his breast, but he followed the crowd. He saw Jesus nailed to the cross by the wicked men. Tor groaned, as he looked at Jesus. For the eyes that had once looked into his with love and pity were closed, and sightless, the hand that had touched his eyes was cold. Tor saw them carry Him to the tomb. He did not go near as there was a Roman guard with a sword in his hand standing by the tomb. So Tor lay down under an olive tree to watch. He was so tired he fell asleep. When he awoke the guard was gone, so he went over to the tomb. There he saw an angel. He went up to the angel and asked, "Where is the Man who opens eyes?"

"He is risen," replied the angel. "He has gone to Galilee."

So Tor, with his little bare feet making no noise, ran off toward Galilee. He had not gone far when he saw a woman crying softly and talking to a man. She was asking where they had put Jesus' body. Tor laughed softly in his joy.

"He is alive, He is alive," he repeated under his breath. The child's Christ-touched eyes knew Him though the woman did not. And every Easter morning that same joy fills our hearts for Christ rose from the grave on Easter morning. And we, too, will rise again because Jesus said, "There is no death."

Second Sunday, April 11, 1920

Lesson 10. The Last Supper

Text. Matt. 26:17-20, 26-30; Mark 14:17, 22-26; Luke 22:7-20, 24-27; John 13:4, 5, 12-16, 34; 14:15.

Aim: By partaking of the Sacrament worthily we express a desire to remember Christ and a willingness to keep His commandments.

Third Sunday, April 18, 1920

Lesson 11. The Death of Jesus

Text: Matt. 27:22-25; 32-50, 57-60; Mark 15:1-15, 21-47; Luke 23:22-56; John 19:16-30, 38-42.

Aim: True greatness consists in losing self for the good of others.

Fourth Sunday, April 25, 1920

Lesson 12. Review of lessons 10, 11 and 12

Text: Matt. 28:1-10; Luke 24:46-51.

Just Once in a While

Just once in awhile if we'd think to convey
To those who walk with us life's devious way,
In glances or words, half the joys that abide
In our hearts because loved ones are close by our side;
If we'd think but to garb in words' tenderest dress
A phrase that were sweet as a mother's caress,
Care's road would be shortened by many a mile,
If we'd think to be thankful just once in awhile.

* * * * *

Just once in awhile if a hand were but pressed,
A shoulder but patted, a word but addressed,
That would thankfulness speak to the ones by our side,
Would not joy spur the feet to a magical stride
As they wended their way down life's main-traveled road?
Would not griefs slip away and thus lighten the load?
For ourselves and for others we'd shorten each mile,
If we'd think to be thankful just once in awhile.

—Leslie's Weekly.



Children's Section

AUNT MARY'S STORIES

By Mary F. Kelly

HONKIE'S ARMY—THE PRODIGAL

Every member of Honkie's Army loved Mrs. Hill. As one of the boys had said "one would think that she had been a boy herself when she was young, she seemed to understand them so well." As she did not keep a cow she let the army use her barn for an armory and when they wanted to put up racks for their swords and guns, she not only gave her permission, but gave them some wood and lent them a hammer. People said that the reason that she was so good to the boys was because her own boy had run away from home and she was always hoping that someone would be good to him if he needed a friend.

There was just one thing that Mrs. Hill was nervous about and that was fire, and she made the boys promise never to build one in her lot and never on any account to strike a match or take a light into her barn. They made this promise with their hands upon their swords and this kind of a promise they never broke, for if they had done so they could never wear a sword again, just like King Arthur's knights were punished if they broke their sacred promises.

One day when they went to the armory they saw a young man sitting upon Mrs. Hill's little vine-covered porch. Knowing that she was away from home, having gone on a visit to a neighboring town for a day or two, they were rather frightened, but Honkie felt that it was his business to

look after Mrs. Hill's house in her absence so he walked boldly forward and asked the man what he wanted. The stranger asked for Mrs. Hill. He was quite shabbily dressed and looked sick. When they told him that Mrs. Hill was away from home he seemed sorry and tears came into his eyes. As he did not want to talk, the boys got their guns and were coming out of the door of the barn when he staggered past them and throwing himself upon some straw said he must rest awhile. He told them not to tell anyone that he was there as he wanted to be quiet.

"If we let you stay here you won't smoke, will you?" asked Honkie anxiously, "for we promised Mrs. Hill never to light matches near her place."

"No, no, boys, I won't smoke, but I must rest awhile," replied the young man wearily.

When the boys returned towards evening the man was still there but sleeping heavily. Mabel, Honkie's sister, one of the little Red-Cross Nurses, was with them and with tender solicitude she filled a sack with straw and put it under the sleeper's head. Then quietly closing the door, the band separated and the children returned to their homes.

Honkie had forgotten the incident of the man, but in the night, or at least after the house was quiet and all were asleep, he was awakened by the sound of someone sobbing near his bedside. Waking up rather frightened, he saw Mabel in her nightdress standing shivering beside him.

Sitting up he put his arms comfortingly around her, thinking that mother must have scolded her during

the day or that she had had trouble at school.

"Honkie," she whispered, "I can't sleep for thinking of that man in Mrs. Hill's barn, for do you know his head felt red hot when I touched it, just like Buddie's did the night before he died, and I want to tell mother about it, because I don't want him to die out there all alone."

"Oh heck," responded Honkie, "most likely he isn't even there now and father would be pretty mad to have the whole house up in the middle of the night to see a man who isn't there."

"Let's go and see, Honkie! Oh please do, and I'll give you my dime when father gives it to me tomorrow."

"Oh, never mind the dime. I'll get up and go and see, for I don't believe we ought to have left him in the barn, when Mrs. Hill trusts us so, do you, sis?"

Dressing quickly the children tip toed their way out of the house, carrying a lantern and were soon at Mrs. Hill's home where all seemed peaceful. The house was in darkness and the barn door still closed. As they had promised on their honor not to take a light into the barn Honkie climbed into a nearby tree and hung the lantern on one of the branches so that they could see inside the building. Opening the door softly they peered in. The man still lay there, muttering in his sleep and moving his head about as if in pain. Mabel tried to make him use the pillow she had made, but he rolled about so much that his head was soon upon the bare floor again.

Suddenly they turned, hearing a slight noise, and were surprised to see Mrs. Hill in her nightgown, with a shawl around her, standing at the door of the barn looking at them. She had come back home rather late and had gone to bed but was awakened by hearing the children outside. She advanced toward the sick man and with a glad cry flung her arms around him, covering his face with kisses.

"Oh, my boy, my precious boy," she cried and after awhile told the astonished children that this was her son Alfred, returned at last to his home and mother. The children ran to fetch their parents and soon the sufferer was placed in a nice clean bed and the doctor had been sent for. When he came he said the young man was very dangerously ill with pneumonia and that there was but little hope of his recovery. But with the doctor's help and the prayers and loving care of his mother he did finally get better although it was several weeks before anyone could see him. When he was well enough to sit on the porch there was nothing that gave him more pleasure than to watch the army drill and he proved to be a genius for making swords and guns and other things needed by a first class regiment like Honkie's Army.

When he was quite strong he told the boys that if they would promise to look after his mother he would join the American army and represent them in France. This Mrs. Hill was willing he should do and was only too glad that they could "do their bit to make the world safe for democracy."

Alfred made a splendid soldier and while in France sent Honkie a real German helmet and as for Mabel, she received a handsome service pin from the Red-Cross headquarters in France and a nice letter saying that Sergeant Hill had reported how she had saved his life, for, if her tender little heart had not been touched by his sufferings so that she came to him that night, he might have died before help came. Such a little girl, they said, would make a good Red-Cross Nurse later on, if such nurses were needed and that they were proud of the work she was doing now. You may be sure Honkie and Mabel were delighted with their gifts and were glad to know that Alfred Hill had been promoted to be a "sergeant" and was a soldier that his mother and the Army could be proud of.

Ruth and the Bees

When Ruth's father came home to dinner, he carried a queer looking box under his arm. There was a strange gentleman with him, too, and they went around to the screened north porch. Father put the little, long, wooden box carefully upon a chair and said: "No one must touch this box!"

Father was in a hurry and said they had to catch the next train to the State Fair, so mother hurried the dinner onto the table. Ruth wondered what was in the small box that she should not touch it. She could hear a funny, buzzing noise whenever she got close to it. It reminded her of a humming bird, a threshing machine and an automobile, but still it was different.

As they sat down to dinner Ruth asked, "What is in that box, father?"

Then the strange gentleman smiled. "That is a showcase of bees, which your father and I are taking to the State Fair," he said.

This puzzled Ruth more than ever. What sort of things were showcase bees? She had seen hornets and wasps and honey bees and big, noisy bumble bees in their garden, but she had never seen showcase ones. She wondered and wondered until she was so curious she could not eat. How she wanted to see those queer bees just for a moment! Finally, she could stand the suspense no longer and slipped quietly down from the table and tip-toed over to the north porch. The funny noise was still there.

Ruth looked back at the table. Mother was serving the pudding and father and the visitor were talking and did not miss her. So she slipped out upon the porch unnoticed. What a strange house for bees—all shut in except one tiny little hole, too small and dark to see into. There was a door upon either side of the box, fastened with a hook at each end. If

she could just peek in a tiny little bit, Ruth felt she would feel much better. So she put out a cautious hand and tried the first hook. It came open easily, but still the door would not open. She tried the other hook. This one stuck a little and Ruth gave a harder push—and another. The box lurched and fell upon the floor and the little door broke open and—out came the bees! And they were just common everyday bees, ready and anxious to sting!

Ruth screamed, and father and the visitor rushed out and pulled her quickly into the house and closed the screen door to the porch. Ruth rushed about the room, dancing on one foot, and held her hand. The visiting gentleman looked at it carefully, and it was beginning to swell!

Only two stings," he said, "but she is a fortunate little girl to have no more!"

Mother wrapped the swollen hand in ammonia soaked cloth and the tearful little girl lay down and finally sobbed herself to sleep.

When she woke up, father and the visitor were gone, and her mother was sewing by the window.

"Come here Pandora," said her mother, "and let me see how your bee stings are by now."

"That is not my name," answered Ruth.

"O yes it is," answered her mother. "Your name used to be Ruth, but while you were asleep it was changed to Pandora. Sit down beside me while I tell you about it."

"A long, long time ago," began mother, "there was a young girl named Pandora who was very beautiful and lovely. She lived in a big castle and had everything she needed to make her happy. There were many good people there who were nice and kind to her. And Pandora was happy until one day she found a beautiful little box carved with pret-

ty figures and flowers. She wanted to know what was in it, but no one seemed to know. Then Pandora wanted to open it and find out. But the good people said if she did so it would cause a great deal of trouble. Pandora did not believe them, and every day she went to look at the box. She wondered, and longed to know what it contained. She forgot to be happy and was so curious, she could not eat or sleep. Finally she decided to open one corner just a little and peek in. So she lifted the lid ever so slightly, but something inside began to push and the lid flew wide open! Out flew all the trouble and sorrow which we now have in our world. There were *Grief, Pain, Sickness, Anger, Selfishness and Trouble* of every kind. On through the house the little dwarfs flew and out of doors. From there they went all over the world, and have been here ever since! Only one little dwarf remained beside the weeping, sorrowful Pandora.

"'Dear Pandora,' she whispered, 'do not weep. My name is *Hope*, and I will stay with you always.'"

Ruth's mother stopped and looked at her little girl.

"I know why you changed my name to Pandora," said Ruth. "But Mother, did the show-case bees fly out all over the world, like Pandora's dwarfs? And are they stinging other children now?"

"No dear," answered her mother. they are still upon the screened porch, but father cannot put them in to the tiny hive again until it is quite dark."

"O," cried Ruth, "I am glad that *Hope* remained with Pandora. Now I can *Hope* that the bees will not sting father tonight. And I *Hope* I never, never get curious again, and I *Hope* you will soon call me by own name!"

How Lame Chick Helped to Win The War

Jean Brown Fannesbeck

It was the first day of February, 1918. The day was very cold. Hard, brittle bits of hail were falling.

Indoors it was warm and cheery. There was a big, bright fire in the fireplace.

Marguerite sat on the couch by the window watching a fire that seemed to be out in the snow.

The telephone rang.

Marguerite called, "Tenephone, Papa."

When Papa had answered the call he said to Marguerite, "Get your coat and hood on, quick, Mixie. The baby chicks have come from California. They are down at the Express Office. We must go and bring them home."

Mama helped Marguerite put on her leggings, her coat and her wool cap. Then she ran outdoors and Papa lifted her into the apple box that was nailed to her sled. He pulled the sled over the smooth, snowy path. They waved goodbye to Mama, and were off to the Express Office to get the little chicks.

When they came back there was a long slender box resting on the apple box right in front of Marguerite. Pieces of straw were sticking out of the cracks in the sides of the long box. From inside the box came the sound of many tiny voices, "Peep, peep, peep."

Marguerite shouted, "Oh, Mama, the chicks have come." You see Marguerite was such a tiny girl that she could not say every word plain.

Papa opened the long box with a hammer. There were a hundred downy, yellow chicks. Everyone was alive although they had come all the way from California without anything to eat or drink.

Papa put the chicks down in the big warm brooder. Then he gave them some oatmeal to eat, and some

water and sour milk to drink. The little things were just as thirsty and hungry as they could be, and they were so glad to run about and stretch themselves.

Marguerite danced and clapped her hands as she watched the chicks, and kept trying to sing a little song she loved,

"I think when a little chicken drinks

He takes the water in his bill,
And then he holds his head way up
So the water can run down hill."

After the chicks came, if anyone called to see Marguerite's Papa and Mama, Marguerite would say to them the minute they came in, "Oh, come and see my chicks. They're my chicks." And she often asked people who were passing by, "Do you know who lives here? Shicks! Little yellow shicks!"

The chicks grew and grew. Soon they had tails and long feathers on their wings, and they were no longer yellow, but pure white. Papa said they were white leghorns—the kind of chickens that lay the most eggs. And Papa explained to Marguerite that he must take good care of the chicks and make them grow fast and lay many eggs because we must save food to send to our soldier boys in France.

Marguerite knew there was a great war—far away. She knew that Ray and Len and Tom and Bruce—oh, and many other college boys that used to come down to visit Papa and Mama—had all gone to the war. Papa said everyone must save money, save food, save clothing and help win the war so the boys could come home soon.

That summer Papa planted a very large garden. Marguerite helped him with her own little rake and hoe. Papa worked in the garden early in the morning before he went to his office, and late at night after he came home. He planted peas, beans, corn, squash—almost every kind of vegetable you can think of.

There were flowers in the back

yard too. Tall sunflowers grew all around the chicken run. There were patches of bright red poppies around Marguerite's play house. This playhouse was a "really, truly" house. It had a large window and a door and a real shingled roof. Papa had made the playhouse and had painted it gray and white to match the big house. Morningglories grew all over the playhouse.

Above the playhouse hung the stars and stripes. Marguerite called the flag a "glory flag," because she had heard someone call it "Old Glory."

Another glory flag hung above the doll's bed inside the playhouse. The doll's bed was painted white. It had a real mattress, sheets, pillows and pillow cases, a little woolen blanket with a blue rabbit on it, and a blue quilt. Marguerite's dolls took turns sleeping in this bed. Peek-a-boo and Susie, two girl dolls, slept in it one night, and old rag Tom, Bruvver Doll and rubber Judy occupied it the next.

There were shelves in the playhouse. On these shelves Marguerite kept her play dishes, her a, b, c blocks, and some bright colored stones which she had gathered. There were some chairs and a little table standing below the shelves. Several pretty pictures hung on the walls. Do you wonder that Marguerite loved her playhouse and tried to keep it very neat and clean? She loved her playhouse better even than her "shicks," which she soon had learned to call chicks.

One morning when Marguerite went with Papa to feed the chickens they noticed that one little pullet had hurt her wing so that it was bleeding badly. All the other chickens kept picking at the little one that was wounded. Papa said they would kill it if he did not take it out. Marguerite said, "Oh, poor little lame chick. Let it come and live in my playhouse, Papa."

From now on the little lame chick wandered through the garden by day,

and slept in Marguerite's playhouse at night. The little chick's wing soon grew all right, but Marguerite still called her "Lame Chick." The chicken grew so tame that she loved to let Marguerite hold her and pet her.

One day Marguerite came running in to Mama. "Oh, Mama come quick and see. Lame Chick has laid an egg on my doll's bed, right under the glory flag."

"How patriotic!" said Mama, as she went out to see.

Sure enough, there lay a small egg on the doll's bed right under the glory flag, and Lame Chick was standing out by the red poppies saying very proudly, "Cut-cut-ca-da-cut."

Mama said, "I guess Lame Chick wants to help Old Glory win the war. You had better sell all the eggs she lays and buy thrift stamps with them."

Every once in a while after that, Lame Chick laid an egg. When the cool fall days came she laid an egg every day on the doll's bed right under the glory flag. The eggs were large and very white. Marguerite sold the eggs to a dear old lady who lived in a brown bungalow next door. The old lady always talked tearfully about the war and told every one about her son Harold who was fighting in France. She gave Marguerite five cents for each egg. Marguerite put each nickel into her little cup that looked like a dog's head. Whenever she had five nickels saved, Mama took her to the post office where she bought a thrift stamp to paste in her stamp book.

And so the winter went by. At length it was February. The days were warm and sunny. The snow had all gone from the ground.

Marguerite heard everybody talking about the "145th" that was coming

home from France. She scarcely understood what it was all about, except that the dear old lady smiled now instead of crying, and cleaned house every day because Harold would soon be with her.

Then one day Papa and Mama put Marguerite into her carriage and all of them hurried down town.

There were glory flags everywhere—hanging over the streets, over the windows in every building, and waving from every flagpole. Lighted arches spelled WELCOME HOME. The bands played. Hundreds and hundreds of people stood on the sidewalks waiting. Then the bands played louder. The people shouted and shouted. Here came the glorious soldier boys, the boys of the 145th, marching up the street. Men threw their hats into the air and yelled. There were many women who were crying. All around, people called, "Welcome home."

Marguerite waved the glory flag she was carrying and shouted with everyone else, "Welcome home, soldier boys."

After that the Governor made a speech out in the public square. He said that our brave soldier boys had won the war, and that everyone who had saved food and clothing, or had bought thrift stamps had helped the boys to win.

Marguerite was very excited when she reached home that afternoon. She pasted the twentieth thrift stamp into her book. She had sold—for five cents each—one hundred eggs that Lame Chick had laid.

She ran out to the playhouse, caught Lame Chick up into her arms and hugged her tight. "Oh, Lame Chick," she said, "Do you know that you helped to win the war?"



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original story of not to exceed three hundred words.

Best amateur photograph, any size.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Winter

Blow wind blow
Bring with you ice and snow,
Cover the ground so white and deep,
Cover the village and hillside steep.

Up on the hilltops the pine trees grow
Covered white with glittering snow,
Where the pine hens whistle and whir
Under the tree, the sheltering Fir.

Down in the warm little house you see
Painted on the window is a tree.
That is what little Jack Frost has done
When he thought he was having fun.

Down by the river where the rushes
grow
Even there it was covered with snow.
It is there that Jack Frost's work was
nice
He froze the water all into ice.

On the hearth the little flames glow
The children forget the ice and snow,
They're telling stories and popping
corn.

Waiting patiently for Christmas morn.

Frank Walter,
Age 10. Richmond, Utah.

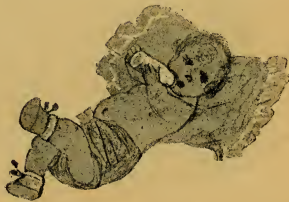
The Sparrows

See the little sparrows
Hopping up and down,
Eating with the chickens
Singing all the time.

Sleeping in the barns at night
Waking in the morn,
What care they for wind or snow,
As long as they are warm.

Staying with us all the year
Tho it storms and blows,
Singing bright to cheer our hearts
Through the winter snows.

Elma Norris,
Age 10. Randolph, Utah.



Drawing by Ann Randall
Age 14. Pine, Arizona

Music as an Art

Music is an art that excells all other arts. The painter can draw pictures with his pen, he may draw the portrait of a great man, but he cannot paint the voice or sounds made with the voice. The musician alone can imitate these sounds. Music also has the power to calm a hasty word, an angered person or even cure a disease. In the Bible we are told of how David quieted the troubled spirit of Saul by playing on his harp. The savage will turn from his evil desires if approached by music. Music is an art eternal. In heaven we are told that there is music. The angels with their harps and trumpets are present. If music is present in heaven we most certainly ought to appreciate the sweet strains of music on earth. Hymns of praise are sung to our Father in Heaven and these hymns are certainly accepted there.

The songs of the birds were all made for a purpose,—mostly to gladden the hearts of mankind; so certainly we can make music for that purpose, also. Irene Cutforth, Age 13.
Moreland, Idaho.

How Handel Became a Musician

Handel was a little German boy and wanted to be a piano player, but his father insisted upon him being a lawyer.

Handel's mother took so much interest in her boy that in spite of his father, she got him a spinnet, which is an old fashioned piano.

One day his parents went to visit some rich friends who had a piano. When Handel's father had left the room Handel sat down at the piano and played some very beautiful pieces of his own composition.

His father remarked at the wonderful playing and they went to see who it was. Handel's father was in such a rage that he almost gave his boy a whipping.

The friend said, 'Do let that boy learn to play: he is not built for a lawyer,' so his father consented and the boy became a wonderful musician.

His best and most noted piece is the "Messiah."

Leona Orme,
Squirrel, Idaho.

Age 11.



Photo by Leslie Murphy,
St. Thomas, Nevada.

The Power of Music

It was a moon-light evening and the stars were shining and twinkling as a boisterous group of children were playing in the street which was in front of our home. Mother complained of the unusual amount of noise, so my sisters and I decided to play a little music for her. We selected a soothing, quiet piece written by Handel. When we had finished the selection not a sound was heard in the street. We wondered what had caused the silence, then looking from the window we saw several children peering silently through the pickets of the porch rail and listening very intently. We then selected a lively piece and as we proceeded the voices were heard laughing and the children could be heard playing merry games once more, but games which kept in time to the music.

P. Francis Lambert,
253 Paxton Ave.,

Age 16. S. L. C., Utah.

Famous Musicians

Ludwig Van Beethoven, German musical composer, was born on the 17th of December, 1770, at Bonn, Germany.

At five years of age his father began to give him a severe musical training, especially, on the violin.

Beethoven's life, though outwardly uneventful, was one of the most pathetic of tragedies.

He died on the 26th of March, 1827.

Franz Joseph Haydn, Austrian musical composer, was born on the 31st of March, 1732 at Rohraau, Austria.

The turning point of his career began in 1755. His reputation spread throughout Europe.

He died in 1809.

Frederick Francois Chopin, Polish musical composer and pianist, was born at Zelazouwa-Wola, near Warsaw, on the 22nd of February, 1810.

He received his education at the colleges of Warsaw.

He went to Paris and settled there, and became well known in musical circles.

He died in 1849.

George Frederick Handel, German musical composer, was born at Halle, in Lower Saxony, on the 23rd of February, 1685.

He died in 1759 and was buried in Westminster Abbey.

Robert Alexander Schumann, German musical composer, was born on the 8th of June, 1810 in Zurickaw in Saxony.

He began to compose before his seventh year.

He died on the 29th of July, 1886. A statue by A. Donndorf was erected on his tomb.

Cleone Amundsen,
Age 14. Stockton, Utah.

Music

Music is the purest form of art; it is an expression of the infinite. It began with God, so if we follow it in its higher forms it will eventually make us more God-like and lead us back to the starting point, heaven and God.

Music, one of the great moral forces of life, washes from the soul the dust of every day life. It is irresistible; its charities are countless; it stirs the feeling of love, peace and friendship in a way no mortal agent can.

The object of music is to strengthen and ennoble the soul. When it fails to do this we can know we are sadly out of tune with the infinite.

Music and the human soul are eternal. Theology and music are inseparable because they are both divine associates of the infinite.

Music can be compared to a diamond. Many treat it as children do the unpolished gem, as a play thing, unconscious of the beauty that lies concealed within it. Some, however, polish it so highly and cut it so artis-

tically that its rays shed a flood of light into the hearts of many.

May Morriss,
Hunter, Utah.

Necessity of Music

Music is essential in everybody's life. Without it, something in one's nature seems to be lacking. It is elevating to one's mind. It lifts him above the grind of monotonous everyday life, causes him to forget his troubles, and makes him see the things in life that are really worth while.

Music is one of the high arts. Oh, how my soul thrills through and through as I listen to the sweet pathetic tones of a violin, of the great voluptuous swell of a pipe organ, or the tender appealing tones which only a human voice, the foundation of all music, can produce.

Music has soothed many a tired and weary soul, it has softened hearts of stone, and has given hope and courage to wounded and dying soldiers lying on the field of battle.

As I gaze on a Master painting of the holy angels playing harps, I feel inspired and know that in heaven, our Lord listens to the most wonderful music.

Tennyson has given us some lines which illustrate the immortal beauty of music.

"Music, that gentler on the spirit lies

Than tired eyelids upon tired eyes."

Eva Wainwright,
Age 15. Springville, Utah.

New Year Resolves

Resolve to be kind and considerate,
Resolve to be gentle and true,
And a very agreeable person you'll be
If these things you will try to do.

Try and set a worthy example,

In all that you do—do your best,
Do not think yourself better than others,

If you do you will fail in the test.

Think not of yourself, but of others,

Each day do a kindly deed,
And dear friend, if you lead in these virtues,

You will prove a kind friend in need.

Aslaugh Mickelson,
Age 12. Shelley, Idaho,
Box 112.

December Puzzle

FAMOUS MUSICIANS

- | | |
|---------------|--------------|
| 1. Beethoven. | 4. Handel. |
| 2. Hayden. | 5. Sousa. |
| 3. Chopin. | 6. Schumann. |

Winners

Cleone Amundsen, Stockton, Utah.
Vilate Allen, Box 344, Mesa, Arizona.

Aileen Bonnett, R. F. D. No. 2 Canyon Road, Provo, Utah.

Irene Cutforth, Moreland, Idaho.
Ronald Flamm, Box 427, Rexburg, Idaho.

P. Frances Lambert, 253 Paxton Ave., Salt Lake City.

May Morriss, Sugar Station, R. D. 2, Box 88.

Aslaugh Mickelson, Shelley, Idaho, (Box 112).

Kenneth Sloan, Salt Lake City.

Aldon Tall, Rigby, Idaho.

Leona Orme, Squirrel, Idaho.

Eva Wainwright, Box 165, Springville, Utah.

SPECIAL MENTION

The following named sent in correct answers but did not furnish the article or poem necessary to win the prizes.

Arita Bolin, Idaho Falls, Idaho.
Louise Bruce, 64 Louise Ave., Salt Lake City.

Kyle Glazier, 1364 So. 17th East, Salt Lake City.

James Ivie, Salina, Utah.

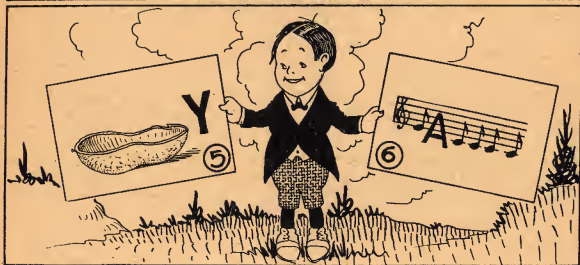
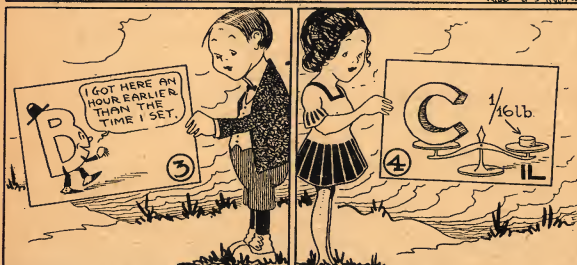
Ruthwin Jones, 2880 Adams Ogden.

Florence Lambert, 253 Paxton Ave., Salt Lake City.

Edward Thompson, Almo, Idaho.

SIX IDAHO TOWNS

BY WALTER WELLMAN


























Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best article of not to exceed two hundred words, or poem of not to exceed twenty lines, or any sub-

ject. Answers must be in by March 1, 1920. Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.


Prindy and the Wishes



COME, Puff, Muff, Fluff, and all the rest of you," said Mrs. Cluck-cluck to the  who were playing hide-and-seek through the . "It is a fine day and you shall take Prindy for a walk. But first here is Susan with your dinner. Eat slowly and don't gobble!" "Chick, chick!" called Susan, throwing  from her , and away rushed the  to get their dinner. "Now go," said . "And mind you don't speak to Mrs. Webfoot if you meet her by the pond! She's always trying to get the children to go in swimming," she explained to . "And no nice  ever knows how to swim." Then away they all went merrily down the path till suddenly Puff stopped short. "Peep, peep!" he cried. "Peep, peep!" cried all the , and they went tumbling head over heels to hide. "What is it? A ?" whispered Prindy. "A terrible monster!" cried Fluff. But Prindy peeped. "Why, it's only our old  Tom!" she cried. When  was gone, on they went again merrily to the pond, and sure enough,

there was Mrs. Webfoot and all her .
 "Good-day!" said  "Will you go into the water with us?" "Thank-you, Mrs. Webfoot," said Prindy, "but we don't know how to swim." "O fie!" cried  "You should learn!" Into the water she plunged with her children, but the  started for home, all but Puff, who stood on the edge of the pond and looked. "Come!" called Mrs. Webfoot. "I will teach you!" Then Puff spread his  and plop! over he went into the ! The chicks screamed and the  laughed and Prindy caught Puff out of the water and away they ran home and told  all about it. "You might have been drowned, dear child!" said Mrs. Cluck-cluck. "But now the  is setting---you must go to bed." And she gathered them all fondly under her . "It is fun to live with the chickens," thought Prindy. "I wish, I wish!" And pop! she was not in the  any more but in a big hole in the hollow tree by the barn!





THE FUNNY BONE

"Sure"

"It may seem queer," said Mr. Burke, "But you can bet it's so. An idle rumor does more work: Than anything I know."

Obvious

Niece: "Uncle, they say that there are more marriages of blondes than of brunettes. Why is it, I wonder?"
Uncle (a confirmed bachelor): "Naturally the light-headed ones go first."

The Right Book

Private O'Grady (at the bookseller's): "O'm after wantin' a book to put th' photos av me relatives in. Shure this wan 'ull do."

Bookseller: "But that isn't an album, sir; that is a scrap book."

O'Grady: "That's th' very wan, mister! Ivry wan av th' family were scrap-pers!"

Too Particular

Bushby was sorely in need of an extra farm hand and advertised.

"What'll ye pay?" questioned an early applicant.

"I'll pay you what you are worth," promptly replied Bushby.

The applicant meditated for a minute, then turning on his heel, decisively announced:

"I'll be durned if I'll work for that!"

Efficiency

"It was a dreadful moment," said the dentist. "I was bathing quietly, when the great cavernous jaws of the shark opened before me."

"What did you do?" asked one of the ladies.

"I took my forceps out of the pocket of my bathing suit and pulled his teeth before he had a chance to seize me. It was the quickest and neatest bit of work I ever did."

Some Cow!

"For Sale: A Guernsey Cow; gives good quality milk, also rope, pulleys, stoves and refrigerators."—Stafford Kansas Courier.

Too Inquisitive

"Mama, why has papa no hair?"

"Because he thinks so much, my dear."

"But why have you so much?"

"Because—go away and do your lessons, you naughty boy."

Unnecessary

An Irishman asked at the railway station for a ticket to Toronto.

"Do you want a ticket one way or one that will take you there and back?"

The Irishman looked at him suspiciously for a moment, then said:

"What do I want a ticket there and back for whin I'm 'ere already."

A Rough Road

A traveler in the dining-car of new railway had ordered fried eggs for breakfast.

"Can't give yo' fried aigs, boss," the negro waiter informed him, "lessen yo' want to wait till we stops."

"Why, how is that?"

"Well, de cook he says de road's so rough dat every time he tries to fry aigs dey scrambles."

Matter Enough

A certain newspaper that made a practice of answering inquiries from readers received this one:

"Please tell me what is the matter with my chickens. They go to roost apparently well. The next morning we find one or more on the floor, stiff, combs white and feet in the air."

It was the editor's busy day, and this is the answer his reader received:

"Dear Sir, Your chickens are dead."

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